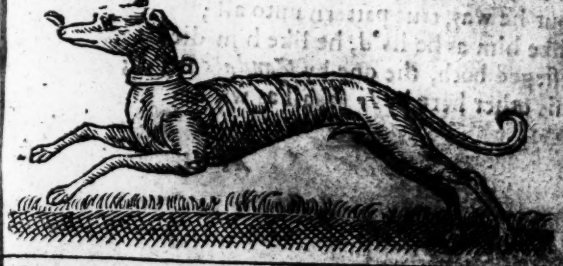
THE PRACTICE OF QUIETNES:

Directing a Christian how to live quietly in this troublesome World.

The Nineth Edition, profitably amplified by the Author before his Death.

1 Thess. 4. 11. *Study to be Quiet, &c.*



LONDON, Printed for *John Saywell*, and are to be sold at the sign of the *Greyhound*, in *Lettes-brit ain* without *Aldersgate*, and the *Bible of Bibles* in the *Stocks Fish Market*, looking into *Lumbard-street* 1657.

Effigies Reverendi in Christo Patris, Georgij Webbe, Limericensis apud Hibernos Episcopi.

London, Printed for John Saywell and are to be sold at the signe of the Grey-hound in Little Brittaine without Aldersgate. 1657

Fross sculpsit.

Thomas Clarke his Book 1705

Margaret

THE PRACTICE OF QUIETNES:

Directing a Christian how to live quietly in this troublesome World.

The Nineth Edition, profitably amplified by the Author before his Death.

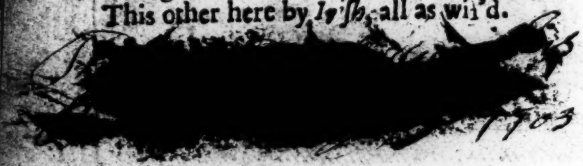
1 Thess. 4. 11. *Study to be Quiet, &c.*

LONDON, Printed for *John Saywell*, and are to be sold at the sign of the *Greyhound*, in *Lesser Britain* without *Aldersgate*, and the *Bible of Bibles* in the *Stocks Fish Market*, looking into *Lumbard-street*. 1657.

Upon the Picture of the Author in the FRONTISPIECE.

THere may'ſt thou ſee the portraict of His face,
(Drawn firſt by ſtrangers hand, Himſelf unware,
As he in Pulpit did diſcharge his place:)
VVhoſe inward graces and endowments rare,
No workmans skill, according to their worth,
Painter, or Carver, could at all ſet forth.

For Chriſtian Life, all Vertues Paſtorall,
Great *Auſtin*-like, by few exemplified,
Mirrour he was, true pattern unto all;
And like him as he liv'd, he like him died:
Beſieged both, the one by *Vandals* ſtil'd;
This other here by *Iriſh*, all as wil'd.



TO THE
Right Honorable
Sir HENRY HOBARD
Kinght and Baronet, Lord
Chief Juſtice of His Maje-
ſties Court of Common pleas.

RIght Ho
norable &
my very
good Lord. That
favourable accept-
ance which it plea-
ſed your Lordſhip
to vouchſafe unto
this

940753

this poor Treatise when first it crav'd your Honourable protection, did imboldenme in the second Impression of the same to a second Dedication. The which edition had some addition, and was reduced into a more digested form, yet far from any desert either of a second publication, or

of

of ſo honourable a protection: but ſeeing the former Impreſsion hath taken ſo good effect, I hope this latter ſhal not want the like ſucceſs. It's a ſacrifice which I have vowed to the Lord for my quietneſſe; and an Anniverſary due unto you (my good Lord) for that quietnes which

by your Lordships means I have enjoyed; and a Testimony which I would give unto the world of my love of Quietnesse. Under your honorable protection therefore I once more make it publick to the world: first humbly offering it to your Lordships favorable acceptation, craving par-

pardon for this my bold presumption, & beseeching Almighty God to pour upon your L^p. all the riches of his grace, for the quietnesse of your own soul and body here, for the publique quietnesse of the Church and Common-wealth, and for your eternall and everlasting

happinesse hereafter.

Your Lordships in all

humble duty

George Webbe.

TO

TO THE

Right Honourable

and the right worſhipfull, the Lords, the Knights and the reſt of his Majeſties Juſtices of the Peace: Together with all the Gentlemen and truly religious Chriſtians within the County of *Wiltſhire*.

TO your Honourable and *Chriſtian* view, (Right Honorable and right Worſhipfull) do I once again preſent this little Treatiſe, the laſt and youngeſt of all thoſe few brats of my barren invention; yet herein more fortunate than any of the reſt, that it hath been called, nay more, importu-

ned to a nineth Impreſſion. Wherefore as *Hannah* when ſhe had preſented her yong ſonne *Samuel* unto the Lord, *Did make him a little coat, and brought it to him from year to year, when ſhe came up with her Husband to offer the yearly ſacrifice*; ſo have I put this my little Pamphlet into a new coat, being now the nineth time to be preſented unto the publick view of the world. If this Coat ſeem to be of a larger ſize, it is becauſe being now more aged, it hath attained a greater growth. If it ſeem not ſo large, nor ſo full as were fit, I was to cut my coat according to my cloth. Beſides this, by reaſon of the multiplicity of other buſi-

buſineſſe, and variety of diſtracting occaſions, it was made in haſte, and therefore ſubject to many exceptions of them who affect curious faſhions, and approve nothing but what is abſolute and compleat. Such as it is, I here moſt humbly preſent it to your Honors and Worſhips; for to whom ſhould I more fitly dedicate a Treatiſe of *Quietneſſe*, than unto thoſe who are the preſervers of the publique peace and quietneſſe? and among theſe, to whom more eſpecially than unto thoſe who are in Commiſſion for the peace and quietneſſe of mine own Countrey? Concerning whom, I may truly take up without flattery,

Ter-

Tertullus his Oratory: *Seeing that we have obtained great quietneſſe through your means, and that many worthy things are done in this County for the preſervation of pietie and peace through your providence, we acknowledge it wholly, and in all places, with all thanks.* Our plains, ſometimes ſo infamous for robberies, are now ſafe and ſecure for Travellers: Our Aſſiſes, ſomtimes ſo fraught with *Niſi prius*, is now leſſe troubled with troubleſome ſuits. A Recuſant is a rare thing to be ſeen among us, and there is daily leſſe and leſſe complaining in our ſtreets. All which, as we are to impute it principally to the great mercy and favour

of God towards us, and ſecondarily to the preaching of the Word, which is now ſo plentifully eſtabliſhed among us by the provident care of our right reverend, learned and religious Dioceſan; ſo may not you (Right Honourable and Right Worſhipful) be debarred of your due deſerved praiſe, who have been ſo religiouſly carefull, as by your labour to procure, and by your preſence to countenance thoſe holy proceedings. For who among us doth not behold and magnifie that honourable zeal of the thrice honourable Lord, the Earl of *Hertford*, in the founding, confirming and countenancing of that worthy

worthy Lecture at *Amesbury?* Who doth not bleſſe God for the religious care of that Patron of Learning, and mirrour of Honour, the Honourable Earl of *Pembroke*, in making choice of ſuch worthy inſtruments of Gods glory, to plant them in the vacant Benefices of his Patronage? I ſpare the particular naming of the reſt: The generall care of our *Knights*, *Juſtices*, and *Gentlemen*, for the cauſe of Religion, doth manifeſt it ſelf in the procuring, maintaining and countenancing of thoſe worthy Lectures at the *Devizes*, *Marleborough*, *Warminſter*, *Calne*, *Coſham*, *Bradford*, *Highworth*, and almoſt in all the quarters of our

our County. Thoſe holy meetings are graced by your preſence, and your proceedings for the publique peace and benefit of the Common-wealth, the more bleſſed for thoſe holy exerciſes. What now remaineth then (Right Honourable, &c.) but that you continue this your love to peace and piety? This is the right courſe of Chriſtian policy, this is the way to everlaſting felicity. So ſhall you find peace within your ſelves, and maintain peace among others, and go to peace when your dayes on earth are finiſhed. *Now the very God of peace ſanctifie you throughout, and I pray God that your whole ſpirit, and*

ſoul

ſoul and body, may be kept blameleſſe unto the coming of our Lord Jeſus Chriſt.

From *Steeple Aſhton in Wiltſhire, June 21.*

Your Honours and Worſhips in all Chriſtian duty and ſervice,

G. W.

THE

The Chief CONTENTS of this Treatise.

Chap. 1.

A Commendation of Quietneſſe. pag. 1.

Chap. 2.

A deſcription of Quietneſſe, and the proper Character of a quiet man, pag. 7.

Chap. 3.

The parts of quietneſſe, and participation of the whole Treatiſe. pag. 12.

Chap. 4.

Inward quietneſſe: And 1. Of the quietneſſe of the minde: The enemies,

enemies of it: Remedies for it: rules to obtain it. pag. 17.

Chap. 5.

Quietneſſe of conſcience: The excellency of it: The enemies there of, their remedies, rules to get it, and to keep it. pag. 33.

Chap. 6.

Outward quietneſſe, the nature of it, our duty concerning it. p. 43.

Chap. 7.

Precepts, examples, and motives unto the practice of outward quietneſſe. pag. 48.

Chap. 8.

Application of the former conſiderations, 1. To the comfort of the Quiet. 2. To the terrour of the unquiet. 3. To our ſcrutiny about the practice of it. pag. 58.

Chap.

Chap 9.
The parts of outward quietnesse. 1. *of Oeconomical quietnesse, and therein,* 1. *Of quietnesse between the Husband and Wife, the necessity of it, the defaults about it, the remedies against it.* pag. 66.

Chap. 10.
Quietnesse between Parents and children, and between children of the same Parents. pag. 93.

Chap. 11.
Quietnesse between Masters and servants, the practice of Masters and duty of servants concerning it. pag. 113.

Chap. 12.
Politicall quietnesse; and 1. *Of that Quietnesse which should be between Nation and Nation.* p. 124.

Chap. 13
Civil quietnesse. And 1. *of that Quiet-*

Quietneſſe which ſhould be between Magiſtrate and Subject. pag. 134

Chap. 14.

Quietneſſe between Paſtor and people. pag. 143.

Chap. 15.

Quietneſſe between Neighbour and Neighbour. pag. 154.

Chap. 16.

An anticipation of thoſe objections which might be made againſt the practice of quietneſſe. pag. 158.

Chap. 17.

Generall directions towards the practice of quietneſſe: And 1. *for our affection towards it.* pag 163.

Chap. 18.

Directions for our outward diſpoſition unto quietneſſe: And 1. *for active quietneſſe.* pag. 169.

Chap. 19.

Directions for paſſive quietneſſe: and

and 1. *for quietnesse in case of verball wrongs.* pag. 180.

Chap. 20.

Directions for quietnesse in case of real wrongs, 1. *Against the body* 2. *Against the goods.* pag. 193.

Chap. 21.

A view of the common Motives to unquietnesse, and 1. *of the principall cause, the Devil, and the way to withstand him.* pag. 206.

Chap 22.

Inward Motives to unquietnesse; 1. *Anger,* 2. *Malice,* 3. *Envy. How they do disquiet, how they may be prevented.* pag. 213.

Chap. 23.

Other inward Motives to unquietnesse. 1. *Covetousnesse.* 2. *Curiosity.* 3. *Jealousie. How they do disquiet; how they may be prevented.* pag. 227.

Chap.

Chap. 24.
A third sort of inward disquieters. 1. *Pride.* 2. *Singularity.* 3. *Hypocrisie. How they do disquiet, how to be avoided.* pag. 235.

Chap. 25.
Outward Motives to unquietnes. 1. *Of practical disquieters,* 1. *Wantonnesse,* 2. *Idlenesse,* 3. *Busie businesse, how they disquiet, how to be prevented.* pag. 240.

Chap. 26.
Personall disturbers of quietnes, their ill offices, the remedies. p. 248.

Chap. 27.
Personall means to preserve quietnesse. pag. 256.

Chap. 28.
Practical means to preserve quietnesse. pag. 271.

Chap. 29.
The Conclusion of the whole Treatise. pag. 276.

The Practice of Quietneſs by Bp. Webbe.

UMI

A View of the whole Work, or the *ANALYSIS* of the same.

Practice of quietness, consisting of three parts,
1 *Entrance or beginning*, Chap. 1. pag. 1. *wherein is contained the Commendation of quietness, from*
- 1 *Authority or Testimony,*
  - 1 *Divine*, page 1
  - 2 *Humane*, page 2
- 2 *Reason drawn from the*
  - 1 *Excellency of it*, page 3
  - 2 *General want of it*, page 4
  - 3 *Necessity of the study of it*, p. 4.

2 *Treatise it self*, Chap. 2. p. 7. *forth to the end of* Chap. 28. p. 276. *wherein* Chap. 2. *is farther set down, the*
- 1 *Description of*
  - 1 *Quietness it self, with an explication of that description*, p 7.
  - 2 *Quiet man, by his proper Character*, p. 9.
- 2 *Division & distribution of the whole Treatise,*
  - 1 *Propounded*, Chap. 3. p. 12. *by*
    - 1 *Dividing quietness into*
      - 1 *Internall or inward; subdivided into Quietness of the*
        - 1 *Minde,*
        - 2 *Conscience,* | page 13
      - 2 *Externall or outward; subdivided into Quietness*
        - 1 *Oeconomicall or domestick*, p. 14. *which is either between the*
          - 1 *Husband and wife,*
          - 2 *Parents and Children,* } p. 14,
          - 3 *Master and Servant,* } 15.

A B CD

- 2 *Politicall, subdivided into Quietneſs*
  - 1. *Nationall, between Nation and Nation*, page 15
  - 2 *Civill, between people of the ſame Nation*, p. 15. *which is either between the*
    - 1 *Magiſtrate & Subject*, page 15
    - 2 *Miniſter and People*, page 16
    - 3 *Neighbour & neighbour*
- 2 *Anticipating ſuch objections as may be alledged againſt the practice of quietneſs.*
- 3 *Setting down,*
  - 1 *Such generall directions as make for this practice; Concerning either our*
    - 1 *Affection.*
    - 2 *Outward behaviour and diſpoſition reſpecting quietneſs*
      - 1 *Active,*
      - 2 *Paſſive, in reference unto injuries*
        - 1 *Verball*
        - 2 *Reall, offered to our*
          - 1 *Body,*
          - 2 *Goods.*
  - 2 *Lets and impediments of quietnes, or the motives to the contrary, or unquietneſs within, without, & about us.*
  - 3 *Remedies of thoſe lets, and the contrary means to preſerve quietnes both*
    - 1 *Perſonall,* page 16,17.
    - 2 *Practicall,*

2 *Pro-*

1 A B

A B
2 *Profecuted, according to the former diſtribution* Chap. 4 page 17
1 *Quietneſs divided into*
1 *Inward or Internally*
1 *Of the minde,*
1 Deſcribed,
2 *Illuſtrated, by*
1 *Examples*, page 17
2 *Similitudes* page 19
3 *Enemies or common diſquieters of the minde,*
1 *Croſſes and afflictions*, page 21. *againſt which are to be applyed theſe remedies,*
1 *Expectation of them beforehand*, page 22.
2 *Preparation to receive them* page 23.
3 *Meditations upon them*, page 24.
4 *Reſigning our ſelves into Gods hands* page 26.
2. *wealth, honour and pleaſure*, page 28. *with their remedies annexed.*
1 *Not to overvalue them* page 29.
2 *Not immoderately to affect them*, page 29.
3 *To be content with our preſent eſtate*, page 30.
4 *To uſe theſe outward things aright*, page 31
2 *Of the Conſcience,*
A E F G

A E F G
4 Of the Conſcience, Chap. 5. p. 33
1 Deſcribed, what it is, p. 33. The
2 Excellency of it, 33.
3 Neceſſity of it, 33.
4 Who have it not, p. 34.
5 Who have it, 36
6 The way to it, 37.
7 Enemies againſt it
1 Our own ſins, 39
2 Satans temptations, 39
8 Remedies againſt them,
1 Seeming and apparent, but falſe, 40
2 True,
1 Repentance, 41
2 Faith, 41
9 Rules to keep it.
1 Abſtinence from ſin, 42
2 Haſtning of Repentance, 42
3 Care of Conſcience, 43
2 External, or outward, Chap. 6. p. 43
which is,
1 Deſcribed, what it is, 44
2 Explained, from its
1 Nature 44
2 Subject 44
3 Object 45
4 Forme, 47
3 Perſwaded, Chap. 7. p. 48. by
1 Precepts 48
2 Examples 49
3 Motives unto it, 51 Its
1 Equity 52
2 Excellency 53
3 Profit 54
4 Hurt, if neglected 55
4 Applied, Chap 8 p. 58
1 Comfort to quiet perſons, p. 58
2 Terrour of the unquiet,
3 Direction unto quietneſs, 64.
A E H
5 Di

A E H
5 Distinguished into Quietness,
1 Oeconomicall, or domestick, between
1 Husband and wife, Chap. 9 p 66. perswaded p. 68. and the contrary diswaded p 71. when the fault in the
1 wife 72
1 How she may work quietness 75
2 The discontented wifes excuses answered 76.
2 Husband 73
1 How he may work quietness 79
2 The wofull Husbands excuses answered 81
3 Mutuall duties perswaded to them both, p. 88.
2 Parents and Children, Chap. 10 p. 93
1 The necessity and excellency of the practice of it, 93
2 How to be practised; by
1 Parents, 95 with directions thereto 95
2 Children 101. Directions to the practice of it, 103.
3 Brothers and Sisters, p. 107
4 Masters and Servants, Chap. 11. p. 113 Their duties severally; The
1 Masters, 114
2 Servants, 119

2 *Politicall, which is either*
1 *Nationall, betwixt nations severall* Chap. 12. p. 124. *Here*
1 *warre not simply condemned*; page 125. *But*
2 *Peace preferred*; 126. *with thanksgiving for former peace*, 128.
2 *Civill, between people of the same nation*, 133. *Considered in a threefold subject, as between*
1 *The Magistrate and subject*, chap. 13. p. 134. *Their severall duties for the practice of quietness*
1 *The Magistrates*, 135
2 *The Subjects*, 139
2 *The Pastor and the people*, chap. 14. p. 143. *Their duties severally*
1 *The Pastors*. 144.
1 *In Vulgar estimation*, 145
2 *Really*, 147.
2 *The Peoples* 150. *with directions to the practice of it*, 151
3 *Neighbours*, chap. 15. p. 154
1 *wherein it consisteth*, 154
2 *The necessity of it*, 154
2 *Objections against the practice of quietness answered* Chap 16. p. 158.
1 *The Impossibility*, 159
2 *The unlawfulness*, 161
Directions for the practise of it, p. 163
Concerning our
1 *Affliction*

AE K

1 *Affection*, chap. 17. p. 163. *whereto is required*,
1 *A love or well-liking of it*, 164
2 *A longing after it*, 165
3 *Prayer for it*, 166
4 *An earneſt care and deſire to keep it* 167
2 *Outward diſpoſition*, p. 168. *conſiderable in a twofold object, in a mans behaviour towards*
1 *God*; *already ſpoken of*,
2 *Man*, *According whereto quietneſs is either*
1 *Active*, cap. 18 p. 169. *For our*
1 *Geſtures*, 170.
2 *Words* 172
3 *Deeds* 175. *which are*
1 *Diſtributive*, 176
2 *Commutative*, 177
3 *Conſervative*, 178
2 *Paſſive*, *concerning wrongs*,
1 *Verball*, chap. 19. 180.
1 *Reproaches*, 182
2 *Slanders*, 189
2 *Reall*, chap. 20. p. 193. *offered to our*
1 *Bodies*, 193
1 *Objections anſwered* 194
2 *Directions for it*, 197
2 *Goods*, 198. *Here*
1 *Unquiet law-ſuits condemned* 199
2 *The remedies*, *and how men may go to law*, 203.

AE

4 *Let*

5 Lets and impediments of Quietnes, or causes of unquietnes, 206. Either
1 Principall, Chap. 21. p. 206
1 The Devill, 206 | Remedies against
2 And his Imps 208 | them, 210
2 Instrumentall,
1 Inward,
1 Lusts of the flesh, Chap. 22. p. 213.
1 Anger 213
1 Objections answered, 214
2 Remedies against it, 218
2 Malice, 221. Remedies against it, 223
3 Envy, 224. Remedies against it, 226.
2 Lusts of the Eyes, Chap. 23 p. 227.
1 Covetousnes, 228.
2 Curiosity, 232.
3 Jealousie, 233
3 Pride of life, Chap. 24 p. 235
1 Pride or vain glory 235
2 Singularity, 237
3 Hypocrisie, 239
2 Outward,
1 Practicall, chap. 25. p. 240
1 Wantonnes, 241
2 Idlenes 244
3 Busie businesse, 146
2 Personall, chap. 26. p. 248. The
1 Tale bearer, 249
2 Flatterer, 250
3 Busie plotter 125
4 Intermedler, 252
5 Wrangling Lawyer, 252

A E
5 *Means to preserve Quietness*,
1 *Personall*, Chap. 27. p. 256
1 *Magistrate*, 258
2 *Minister*, 264
3 *House holder*, 268
4 *Neighbour*, 269
2 *Practicall*, Chap. 28 p. 271
1 *Equity*, 272
2 *Piety*, 273.
3 *Conclusion*, Chap. 29. page 276

These Books Printed for John Saywell, *are to be sold at his shop at the signe of the* Grey-hound *in* little Britain, *without* Aldersgate; *and at the* Pile *of* Bibles *in the* Stocks Fish-market, *looking into* Lumbard-street, *over against the* Post-house, London.

That informing piece and Catechisticall Foundation, Entituled, viz.

WOllebius, his *Abridgement* of *Christian Divinity*; Englished, cleared,

cleared, and enlarged, by *Alexander Ross*, Author of that curious piece, entituled, *viz.*

ΠΑΝΣΕΒΕΙΑ or a *View* of all Religions, and Church-Governments in the World, with a discovery of Heresies, in all Ages and Places; *&c.* whereunto is also adjoyned, *Apocalypsis*, or the Revelation of certain notorious advancers of Heresie; with an account of their Lives, Actions, and Ends.

That Practicall piece, entituled, *viz.* The *Returning backslider* (and the *Saints Priviledge, &c.*) or a Commentary on the whole 14 Chapt. of *Hosea* the third time reprinted, being one of the legitimate pieces of that truly pious Author, Dr. *Richard Sibbs.*

For the use of pious Families, there is lately reprinted, Mr. *Henry Smith*'s Sermons, with *Gods Arrow against Atheists, &c.* To which are now added, The *Life* of Mr. *Henry Smith*, by *Tho. Fuller*, B.D. and Alphabeticall Tables very advantagious to the Reader; which Additions aforesaid, contain three sheets at the beginning of the Book, and five sheets at the end of the Book, *viz.* eight in all, and distinguisheth them from all other surreptitious and imperfect Copies.

Three

Three select and profitable Sermons, Entituled, *viz.* I. *Preces & Lachrymæ.* II. The *Christians* desire. III. The example of *Humility*, by *William Houghton.*

The way to the *Highest Honour*, presented in a Sermon before the House of Peers, *Feb.* 24. 1646. by *W. Strong.*

The History of the *World*, the second part, being a continuation of the famous History of Sir *Walter Rawleigh*, Kt. beginning where he left, and continued to the Year 1640. With a large *Chronologie* of those times, by *Alexander Ross*, once Chaplain in Ordinary to his late Majesty King *Charls*, the first. The true Copy whereof (by the Authours Appointment and Approbation) is distinguished by the *Grey-hound* in the Front-spiece from any other, however coloured by a pretended (though abusive) representation of the Reverend Authour in the Title page, or the delusive Vision of Birds, *&c.* of the pretender thereto.

An exact Collection of the choicest Secrets in *Physick* and *Chyrurgery* (both Chymick and Galenick) by *Leonard Phioravant*, Knight, Dr. *Edwards* and others.

A New *Primer*, entituled, Mr. *Hoole's Primer*; more easie and delightsome for the learner than any yet extant

extant, having 24 ſeverall repreſentations of Perſons, Beaſts, Birds, &c. anſwering the ſeverall letters of the Alphabet, in a Copper plate, laying alſo the ſureſt foundation for true ſpelling; the defect whereof (in the ordinary teaching) is very much complained of.

Mr. *Hool's Rudiments* of Latine *Grammar*. uſually taught in all Schools; delivered in a very plain method for young beginners, containing 1. The common *Accidents*, examined and explained, called his *Poſing Book*. 2. The *Terminations* and *Examples* of *Declenſions* and *Conjugations*. 3. *Propria quæ Maribus*, *Quæ Genus*, and *As in Præſenti*, Engliſhed and explained, for the uſe of young Grammarians with a neceſſary *Index* to each part; called his *parſing book*: By help whereof (in want of an able School-maſter) Gentlemen may teach their children themſelves, with much eaſe and delight.

Alſo Mr. *Hool's Grammar* in Latine and Engliſh, the ſhorteſt, orderlieſt, and plaineſt both for Maſter and Scholar, of any yet extant.

At his Shop alſo, Gentlemen Country-booke ſellers and Chapmen may be furniſhed or provided with all ſorts of Engliſh and Latine books, and of other forraign languages as they pleaſe.

THE

THE PRACTICE OF *Quietneſſe.*

CHAP. I.

A Commendation of Quietneſſe.

THere is no *Practice* next unto the *Practice of Piety*, more excellent than the *Practiſe of Quietneſſe*. The Author of the Epiſtle to the *Hebrews* doth link them both together, [a] *Follow peace and holineſſe*: as if there could be no *Piety* without *Peace*, no *Holineſſe* without *Quietneſſe*. There is no handmaid of *Holineſſe*, but muſt go hand in hand with

Quietneſſe commended.

1. By divine authority.

[a] Heb. 12. 14.

[b] Rom. 1. 7.
[c] Zac. 1. 19.
[d] Pſ. 85. 10.

Quietneſs; and therefore [b] *Grace* and *Peace*, [c] *Truth* and *Peace*, [d] *Righteouſneſs* and *Peace*, are paralleld together as twins in holy Scripture.

2. By humane teſtimony. *Aug. in Pſ.* 34.

This *Quietneſs* (as S. *Auguſtine* affirmeth) *is the daughter of Piety, the mother of Peace, the ſiſter of Patience, the companion of Truth, the friend of Equity, the ſcholler of humility, the Nurſe of plenty, and the Guardian of proſperity. It is* (ſaith *Hilary*) *the ornament of a Family, the honour of a City, the muniment of a Common-wealth, the ſtaff of Policy, and the very badg of Chriſtianity.*

Hilar. de vera pacificat.

Bern. ep. 129 ad Ian.

Without which (according to the teſtimony of witty *Bernard*) *the conſcience can have no comfort, the mind no content, plenty no pleaſure, proſperity no prop, adverſity no ſalve, learning can have no glory, nor any vertue can be praiſe worthy. The very name of Peace and Quietneſs* (ſaith the moſt eloquent of all the Romane Orators) *is lovely.*

M. Tullius Cicero.

The nature of it (ſaith the moſt divine among the Heathen Philoſophers) *is heavenly.*

Neither is there any thing which the [e] Angels of heaven do more congratulate unto men, nor which [f] Chriſt the head of men and Angels, did more carefully bequeath unto men, nor which the [g] *Apoſtles* his Secretaries do more earneſtly enjoyn unto us, than this *Practice of Peace and Quietneſs.* How often and how earneſtly doth the ſpirit of God intreat and command us in the holy Scriptures to embrace quietneſs? We are commanded to [h] *love peace*, Zach. 8. 19. neither is it ſufficient to *love it*, but we muſt alſo [i] *wiſh for it*, 2 Theſſ. 3. 12. neither is it ſufficient to *wiſh for it*, but we muſt [k] *ſeek it*, Pſalm 34. 14. neither is it ſufficient to *ſeek for it*, but we muſt alſo [l] *have it*, Mar. 9. 50. but what if *Peace* will not be had? Loe then [m] S. *James* chargeth us

L. Annæus Seneca, de tranquilit. 1

3. The excellency of it.

e Luke 2. 14

f Joh. 14. 27.

g 1 Joh. 4. 7. Eph. 4. 2, 3.

h Zac. 8. 19

i 2 Theſſ. 3. 12.

k Pſ. 34. 14

l Mar. 9. 50

m Jam. 3. 18

to *make peace*, *James* 3.18. How must we make peace? By [n] *endeavouring to keep the unity of the spirit in the bond of peace*. What if once made and had, it will not stay with us? Then *S. Paul* willeth us to [o] *Follow those things which concern peace*, *Rom.* 14.19. What if it will needs away and hide it self? Yet then *S. Peter* bids us to [p] *Follow and enquire after it*, Pet. 3.11. What if we know not how to follow, or where to finde it? Yet we must not give over; but (according to the counsell of the Apostle [q] *Paul*) we must study for it: *Study* (saith he) *to be quiet*.

n Eph. 4.3.

o Rom. 14. 19.

p 1 Pet. 3.11

q 1 Thess. 4. 11.

A study very needfull for these our unquiet times, wherein the [r] *Devil* is so busie to disquiet, the [s] *World* so generally out of quiet, and our own rebellious [t] *Flesh* so prone unto unquietnesse. [u] *The quiet man is perished out of the earth, generally men lie in wait for blood: they hunt every man his brother*

4. The generall want of it.

r Rev. 12.12

s Joh. 15.33

t Gal. 5.7.

u Mic. 7.2.

brother with a net. x *The ſon is at variance with the father, the father with his ſon, the daughter in law againſt the mother in law, and the mother in law againſt the daughter in law.* y *The hands of the moſt are defiled with blood, their fingers with iniquity, their lips ſpeake lies, their tongue muttereth perverſneſſe, their feet run to evill, their thoughts are thoughts of iniquity, waſting and deſtruction are in their paths, the way of peace they have not known.*

x Mat. 10. 35.

y Iſa. 59. 3. 7, 8.

5

The neceſſary ſtudy to learn it.

Therefore this ſhort *memorative* which the Apoſtle giveth of *ſtudying to be quiet*, is a fit and neceſſary *Apothegme* for theſe our times; like unto a *Habukkuk*'s *viſion*, it had need to be *written and made plain upon Tables, that who ſo runneth may read it.* And ſurely it were to be wiſhed, that this remembrance were often preached in our *Temples*, proclaimed in our *ſtreets*, written upon our *poſts*, painted upon our *walls*, or rather b *engraven*

a Hab. 2, 2.

b Jer. 17. 1.

with the point of a Diamond upon the Tables of our hearts, that we might never forget it. And that this *study* might the better be perſwaded, this practice the better faſtned upon thoſe who are [c] *The ſons of peace*, and long after quietneſſe, I (though the moſt unfit, and unskilfulleſt of all others) have adventured to propoſe this ſhort *Manuall* unto their obſervations: wherein I will endeavour, with as much brevity & perſpicuity as I may, to ſet down the *nature of Quietneſſe*, that we may know it; the *worth* of it, that we may love it; the lets of it, that we may avoid them; and the way to it, that we may learn it, and be directed aright to the right practice of it. And herein firſt (according to the method of Reſolution) I will begin with the deſcription of *Quietneſſe*.

c Luk. 10. 6.

Chap

Chap. II.

A deſcription of quietneſſe, and the proper character of a quiet man.

Quietneſſe is a peaceable diſpoſition of the whole man, not troubled, nor troubleſome, and abſtaining from whatſoever might diſturb either it ſelf or others.

Quietneſs deſcribed.

By this definition (or deſcription rather) of Quietneſſe, we may behold, 1. The *nature* of quietneſſe: *It is a peaceable diſpoſition*, not a ſudden paſſion, or a light motion, or a ſhort affection tending towards it, but an habituall diſpoſition or due compoſedneſſe of a mans ſelf unto it, which may have the impreſſion of [d] *Davids Motto* in it, *I am for peace.* 2. The *ſubject* of Quietneſſe: *The whole man*: not the outward man alone, but the inward alſo: both the *heart* and *head*, both the *minde* and *manner*

The deſcription explained.

d Pſ. 120. 7.

must be disposed and composed towards it; principally indeed the *heart*, because [e] *there hence proceed the issues of life*; and unlesse there be a [f] *meek and quiet spirit*, it is impossible to be quiet: but withal there must be a quiet [g] *hand*, and a quiet [h] *eye*, & a quiet [i] *ear*, and a quiet [k] *tongue*, and all the parts and faculties of the soule disposed unto quietnesse. 3. The *parts* of quietnesse, *that is, not troubed, nor troublesome*, neither *actively*, unquiet in disquieting others, nor *passively* unquiet in being disquieted by others. 4. The *practice* of quietnesse *an abstinence from whatsoever might disturbe*, for so the word commonly translated *quietnesse* doth import: and [l] S. *James* doth thus describe it, *A laying aside all filthynesse and superfluity of maliciousnesse*, Jam 1.21. 5. The *object* of quietnes or unquietnes, *either our selves or others*. Men disquiet themselves either by cause-

e Pro. 4. 23.
f 1 Pet. 4. 3.
g Psal. 24. 4.
h Job. 31. 1.
i Prov. 2. 2.
k Psal. 39. 1
l Jam. 1. 21.

cauſeleſs conceit of offence offered, when it is not, by being [m] *too ſuſpicious*, or by too much taking to heart an offence when it is offered by being too [n] *furious*. Men diſquiet *others* either offering occaſions of offence by being *injurious*, or by bitter ſeeking revenge, by being [p] *litigious*. Men do both diſquiet themſelvs and others, when they do continue in their ſins without repentance; as [q] *Eliah* told *Ahab*, 1 King. 18. 18. *It is thou and thy fathers houſe that trouble and diſquiet Iſraell.*

m Rom. 1. 29.
n 2 Tim 3. 3
o 1 Theſ. 4. 6.
p Rom. 1. 30.
q 1 King 18. 18.

By this little view which we have taken of quietneſſe, we may behold the right picture and proper Character of a quiet man. *A quiet man is a creature made of a* [r] *milde nature, and true* [s] *Chriſtian temper,* [t] *ſwift to hear, ſlow to ſpeak, ſlow to wrath. His head is not overladen with* [u] *cares, nor his heart with* [x] *fears: his eyes are not itching after vanities, nor his*

The character of a quiet man.

r 1 Pet. 4. 3.
s Phil. 2. 5.
t Jam. 3. 10 Prov. 16. 32
u Luke 21. 34.
x Pro. 29. 25
y Jer. 22. 17.

his [a] ears after novelties: his hands are not [b] intermedling in impertinent buſineſs, nor his [c] feet ſwift to run into evill. His mouth [d] is far from curſing and bitterneſs, [e] kept in as with a bridle, that his [f] mouth ſhould not offend. His ſhoulders are large, fit [g] for a load of injuries, which he beareth not out of baſeneſs and cowardlineſs, becauſe he dare not revenge, but out of Chriſtian fortitude, becauſe he may not. His arms are [h] ſtrengthned by the mighty God of Jacob: his [i] hands are waſht in innocency: [k] his breſt is the breſt-plate of righteouſneſſe: [l] the hid man of his heart conſiſteth of a meek and quiet ſpirit: [m] his bowels are bowels of mercy, meekneſs and compaſſion: [n] His loins are girt about with truth: [o] his knees are pliable to bow, and his legs to bear, and [p] his foot ſtandeth in an even place. He is one that can moderate himſelf in proſperity, and content himſelf in adverſity. His hopes are ſo ſtrong that they can inſult over the greateſt

dif-

a Act. 17. 21
b 1 Theſ. 4. 11.
c Pro. 4. 26.
d Rom. 2. 14
e Pſal. 39. 1.
f Pſal. 17. 3.
g Rom. 11. 17.
h Gen. 49. 24.
i Pſa. 26. 6.
k Eph. 6. 14.
l 1 Pet. 3. 4.
m Col. 3. 12
n Eph. 6. 14.
o Eph. 3. 14.
p Pſa. 26. 12

discouragements; and his apprehensions so deep, that when he hath once fastned, he sooner leaveth his life than his hold. Contrariety of events do but exercise, not dismay him; and when crosses afflict him, he seeth a divine hand invisibly striking with those sensible scourges, against wch he dareth not murmure nor rebell. He troubleth not himself with stirring thoughts, nor others with needlesse suits: He doth not intermeddle in other mens business, nor adventure upon rash attempts, nor offendeth others with provoking terms, nor taketh offence at others actions, nor giveth ear to idle tales, nor soweth discord, nor seeketh revenge: But has a meek heart, a contented mind, a charitable eye, an affable tongue, a peaceable hand, a sociable gesture, a neighbourly behaviour, setting himself alwaies to judge charitably, to speak lovingly, to converse friendly, to put up wrongs patiently, and to wrong no man willingly.

This

This the right character and proper picture of a *Quiet man*: and such manner of men ought we to be both in our affection, and in our conversation, if so be we would *study to be quiet*.

CHAP. III.

The parts of Quietnesse; and the distribution of the whole Treatise.

Division of quietnesse.

HAving seen this short description of *Quietnesse*, we come now in the next place to take notice of the parts of *quietnesse*, and the distribution thereof, together with a short denotation of that method which we will observe in the unfolding of the same.

Quietness (in the prime division of it) is twofold:

1. *Quietness internall.*
2. *Quietness externall.*

Inward. *Senec de tranquil. c.*

The former of these is commonly called ἀταραξία, or tranquillity; the latter ἡσυχία, or

Quiet-

Quietneſſe. The former of theſe two, which is *internal quietneſs*, may be thus ſubdivided:

1. *The Quietneſs of the minde,*
2. *The Quietneſs of the Conſcience.*

Subdivided

Theſe two, howſoever by *Zeno, Cleanthes, Democritus, Seneca,* and other heathen Philoſophers they are confounded, (for they howſoever they could diſcerne, the unquietneſs of the minde, yet could never dive unto the depth of that which did diſquiet the conſcience) muſt properly for the better denotation of their quietneſs and unquietneſs be ſevered, and thus diſtinguiſhed: *Quietneſs of the minde* doth manifeſt it ſelf in the peaceable and equal bearing of all worldly occurrences, whether proſperous or adverſe. *Quietneſs of Conſcience* doth manifeſt it ſelf in the pacification of the Conſcience againſt ſins guiltineſs and hellish horrors: and that is the ſub-

ſtance

ſtance of the firſt part of Quiet neſſe, which we call *Internal Quietneſs.*

Outward quietneſs.

External or *Outward Quietneſs* (which properly may have the name of *Quietneſs*) is that peaceable diſpoſition of the whole man in our converſation, that it may be void of offence to our ſelves and others. This *Outward Quietneſſe* (for methods ſake) we will reduce to theſe two heads.

1. *Oeconomical Quietneſſe.*
2. *Politicall Quietneſſe.*

Subdivided

Oeconomical quietneſſe is that domeſtical quietneſſe which is to be obſerved in every houſe or family: which we will ſeverally behold in the ſeverall branches of a family: and they are theſe:

1. *Between the husband and the wife.*
2. *Between the parents and the children.*
3. *Between the Maſter and the ſervant.*

Political

Political quietneſs is the quietneſs which we are to maintain with thoſe that are further from us, between whom and us there is a ſociety or commerce: and this ſhall be diſtributed into a twofold rank.

1. *Nationall quietneſs.*
2. *Civill quietneſs.*

Nationall quietneſs is that quietneſs which is between Nation and Nation, between thoſe which are of different Nations. *Civill Quietneſſe* is that quietneſſe which is between people of the ſame Nation. And this we will conſider in a three-fold ſubject.

1. *Between the Magiſtrate and Subject.*
2. *Between the Miniſter and the People.*
3. *Between Neighbour and Neighbour.*

From

From thence we will proceed to the anticipation of those objections which may be alledged against the practice of *quietness*; and then to general directions towards this practice, and that two waies,

1. For our *affection*.
2. For our *outward behaviour or disposition*.

And that likewise two waies.

1. For *active quietness*.
2. For *passive quietness*.

This latter in a two-fold kinde.

1. In *verball injuries*.
2. In *reall injuries*.

Offered { *To our good Name.* / *To our Body.* / *To our Goods.* }

After this, we will come to take a view of the common motives to unquietness, both within us, and without us, [illegible] about us, and so descend [illegible] their remedies, and to [illegible]

trary means, both *perſonall* and *practicall*, for the preſervation of quietneſs. And this is the ſumme of this intended Treatiſe.

CHAP. IV.

Quietneſs of the minde.

Quietneſſe of the minde deſcribed.

FIrſt we will begin with the *Practice of inward quietneſs*, and therein firſt of the firſt branch thereof, *Quietneſs of the minde*, which may be thus defined: *Quietneſſe of the minde is a due compoſedneſs of the minde unto tranquillity and quietneſſe, notwithſtanding all occurrences whatſoever might excite it to the contrary.*

Illuſtrated by example Pſ. 26. 12. *Bartholomew in* Pſal. 26.

Such *quietneſſe of minde* there was in holy *David*, when he ſaid, that *his foot* (that is, the feet of his affections) *ſtood in an even place*: implying thereby ſuch an even diſpoſition of his heart, wherein the ſcales of the minde neither

neither riſe up toward the beam through their own lightneſſe, or their overweening opinion of proſperity; nor are too much depreſſed with any load of ſorrow; but hanging equal and unmoved betwixt both, give a man liberty in all occurrences to enjoy himſelf. Such *quietneſſe of mind* alſo there was in S. *Paul*, when he ſaid, *I have learned in whatſoever eſtate I am to be content; I can be abaſed, and I can abound; every where in all things I am inſtructed both to be full and to be hungry, to abound and to have want.* Such *quietneſs of minde* (to omit the multitude of example in holy Scripture) we read in humane Hiſtories to have been in *Socrates*, *Heraclitus*, and *Diogenes*; the former of whom upon all occaſions con inued the ſame man, and kept the ſame countenance: the latter two treading under feet the ſtorms of all caſuall events, armed themſelves

Philip 4. 11, 12.

Socrates eodem vultu tenore etiam adverſis interpellantibus perſtitit.

Heraclitus & Diogenes calcatis turbinibus fortuitorum adverſus omnem dolorem vel miſeriam uniformi dura vire propoſito. Solin. c. 8.

ſelves with a ſettled reſolution to endure all croſſes and calamities whatſoever might befall them.

If ſuch were the conſtancy of the *Heathen*, much more firm ſhould be the reſolution of us Chriſtians, for the gaining and retaining of *quiet mindes*. Our mindes ſhould be like unto the Adamant, which no knife can cut; like the *Salamander*, whom no fire can burn; like the *Rock*, which no waves can ſhake; like the *Cypres tree*, which no weather can alter; like the Hill *Olympus*, higher than ſtorm or tempeſt, wind or weather can reach unto: or rather like *Mount Sion*, *which cannot be removed, but ſtandeth faſt for ever.*

By ſimilitudes.

Mat. 7. 25.

Ambroſ. Hexam. 4.

Pſal. 125. 1.

Not that Chriſtians were of neceſſity to become *Stoicks*, and to put off all *paſſions*, or as if the moſt temperate *minde* can be ſo the maſter over its *paſſions*, as not ſomtimes to be diſquieted upon occa-

How it is to be ſtudied.

occasions: for not the eaveneſt weights, but at their firſt putting into the ballance ſomwhat ſway both parts thereof, not without ſome ſhew of inequality; which yet after ſome little motion, ſettle themſelves in a meet poize. But becauſe we are compaſſed about with ſo many frailties and imperfections, and ſo prone to be over-ſwayed by our affections, therefore we are the more to ſtrive againſt the ſame; and although by ſudden agitation, our mindes begin to ſway to ſome unequall motion, yet to ſtay them betimes, and to ſettle them in a more compoſed reſolution.

The enemies and remedies to the quietneſſe of the minde.

Which that we may the better obſerve, for our daily practice, let us briefly take a view of thoſe things which moſt commonly do diſquiet the mind, and then take notice of thoſe remedies which may be applyed for the removall of the ſame.

The

The Enemies unto the *peace* and *quietnesse of the minde*, are of two sorts: some on the *left hand*, and some on the *right hand*: they on the *left hand*, are the *crosses* and *afflictions* of this life: these on the *right hand*, are the *pleasures* and *profits* of this life. The former do disquiet the *minde* with *grief* and *sorrow*, the latter with immoderate *joy* and *pleasure*.

The common disquieters of the minde.

As concerning the former of these two sorts of *minde-disquieters*, *crosses* and *afflictions*, who seeth not how much they do disquiet the *minde*, when they meet with weak patients? Fears, cares, crosses, losses, make men most commonly out of *quiet* with themselves: how quickly are our *mindes* disquieted when we are crossed in our hopes, in our wits, in our wealth, in our good name, in our children, in our families, in our enterprizes, or when any sad accident doth befall us? How many have we known

Crosses and afflictions.

known so grieved at incurable miseries, that they have been no longer like themselves? How many have we known to have disquieted themselves more of fear than of hurt, being more troubled by opinion than by effect? How many have we seen for accidentall crosses to have crossed their own quietness, and to have lived a dying life in dismal discontent.

Remedies against these disquieters.

To prescribe an *Antidote* against these distempers, we must not consult with *Galen*, *Hypocrates* or *Æsculapius*, but seek the receit from him who is the true Physitian of the soul: and this receit is a compound made of many simples. 1 Expect and look for crosses, troubles and afflictions before hand: foreseen evils seem lesse evil; and that which is looked for before it cometh, less hurteth when it is come. One well saith: *Crosses are like the Cockatrice, they die if they be fore-*

1 Expectation of them beforehand. *Prævisa minus nocent.* D. Hall Heaven upon earth, Sect. 11.

foreseen. As sweetly the same Author to the same purpose speaketh in the same place: *Evills will come never the sooner for that thou lookest for them, they will come the easier: it is a labour well lost if they come not, and well bestowed if they do come.* Yet we must not so look for them, as by carking care to disquiet our selves, or by a preconceit to hasten the grief of them: but (as the same Author whom in this Section I follow, doth direct us) *We are to make these things present in conceit before they come, that they may be half in their violence when they do come.*

Idem ibid.

A caveat.

Idem.

2 As we are to expect them, so we are to prepare our selves for them, and inure our selves to endure them. Skilfull *Fencers*, before they adventure to play at the sharp, make tryall of their valour with wooden wasters: Expert *Souldiers* train themselves in petty musters, before they encounter in open battell with

2. Preparation to receive them.

with their enemies. So should we learn how to bear crosses before they happen, that when they doe happen they may the lesse disquiet us: according to the practice of *Bilney* blessed Martyr, who before he was to be burned, would oftentimes put his finger into the flame of the candle, not onely to make tryall of his ability in suffering, but also to arm and strengthen himself against the same.

Acts and Monum.

3. As we are thus to expect crosses, and to prepare for them before they come, so are we to receive them with quietness and patience when they do befall us, considering well with our selves 1. From whom they are sent unto us, even from him who is a *God*, a *Lord*, and a *Father* unto us. Then thus reason with thy soul: *Nothing doth befall me without the permission, nay appointment of God: He knoweth what is best for me, he hath de-*

3 Meditations upon them when they do befall us.

ned

ned all this unto me, and therefore I will reſolve with Ely, it is the Lord, let him do what ſeemeth him good. 1 Sam. 3. 18

2. Conſider we with our ſelves why theſe croſſes or calamities are ſent unto us, and we ſhall finde that nothing happens unto us, but which is ſent for our good. Then thus reſolve with thy ſoul: *All things work together for good to them that love God: Surely it is good for me that theſe croſſes, loſſes or tryals do befall me. Nothing happeneth without my deſert; and unleſſe this had happened unto me, aſſuredly it would have been worſe with me; why then ſhould I be diſmaid? why ſhould I be diſquieted? It is good for me that I have been afflicted, that I might learn the ſtatutes of my God.* Rom. 8. 28. Pſ. 119. 17.

3. Conſider we the iſſue and event of that which doth befall us, and knowing that *this ſhort and momentany affliction cauſeth unto us a far more excellent and* Rom. 8. 2.

1 Cor. 10. 13

eternall weight of glory; thus comfort up thy ſelf: *There hath no temptation taken me, but ſuch which is common unto man; and God is faithfull, who will not ſuffer me to be tempted above that I am able, and he will give a joyfull iſſue with the temptation: why then ſhould I be grieved? why ſhould I vex my ſelf? Heavineſſe may endure for a night, but joy ſhall come in the morning.*

The laſt and chiefeſt meanes to keep our mindes in quiet in the midſt of croſſes and afflictions, is wholly to reſign our ſelves unto the will of God, and to rely upon his providence.

Our wills muſt ſubmit themſelves to Gods will; and whatſoever pleaſeth God, muſt not diſpleaſe us; and remembring him who hath willed us to *caſt all our care on him, becauſe he careth for us*; let us thus check our ſelves, when we finde our *mindes* ready to be diſquieted: *Why art*

2 Pet. 5. 7.

thou

thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

And thus much briefly may be observed for an *Antidote* against those enemies unto the quietnesse of the *Minde*, which on the left hand do assault it, by *crosses and afflictions*. If any man desire further direction in this case, I referre him to the large and learned Treatises upon the same argument, composed both by the *Roman Seneca*, and our *English Seneca*: from the latter of which two, the more divine *Seneca* of the two, that *Hall* of elegance, *all elegance*, for conclusion of this subject, against crosses and their disquietings, I borrow this golden sentence: *In crosses universally let this be thy rule; Make thy self none, escape some, beate the rest, sweeten all.*

The second sort of Minde-disquieters.

The second sort of *Minde*-disquieters are those which as it were on *the right hand*, are enemies to the peace of the *Minde*, and these are immoderate *pleasures* and *delights*. It is a rule in Physick, that *all immoderations are enemies unto health*: and it is as true a rule in *Divinity*, that *All immoderations are enemies unto the quietness of the Minde*, *Wealth*, Honour, and *Pleasure* do disquiet the *Minde*, as well as *Want*, *Disgrace*, and *Misery*. The over-desiring and over-enjoying of these earthly things, doe bring no small disquietnesse to the *Minde*, *Riches* disquiet the *Minde* with many cares, fears, sorrowes and *noisome lusts*. *Honours* disquiet the *minde* with many hopes, jealousies, envyings, emulations. *Pleasures* disquiet the *mind* with many fancies, follies and alterations. And therefore *Solomon* pronounceth of these latter, as well as of the former,

Hipocr. Aphorism.

1 Tim. 1. 9.

mer, that *they are all vanities and vexation of the ſpirit.*

Againſt theſe latter ſort of *mind-diſquieters* we may obſerve this *Antidote*: 1. we muſt not over value them in our judgment above their worth: for if the *Mind* could be throughly perſwaded of the worthleſneſſe of theſe outward things, it would not ſo diſquiet it ſelf about the ſame. Then thus conſider with thy ſelf: *What is wealth? what is honour? what is pleaſure? Are they not all but vanity? yea, vanity of vanities? What are they but common bleſſings, which the worſt have, the beſt have not; which they who have not, want not; which they want, that have them; which are loſt in a moment; and whiles we have them, we gain nothing by them? Why then ſhould I diſquiet my ſelf for a thing of nought?* Eccleſ. 2. 1.

The remedies againſt theſe diſquieters.

1 Not to over-value them.

Eccleſ. 1. 2.

Prov. 23. 5.

2. We muſt not immoderately affect them: for *they who inordinately* 2. Not immoderately to affect them.

1 Tim 6, 9, 10.

dinately desire them, fall into temptations and snares, and many noysome lusts. And again: *The desire of mony is the root of all evill; which whiles some lusted after, they peirced themselves through with many sorrowes.* Thus then resolve with thy self about these outward profits and pleasures: *Honour, wealth, and pleasure are but blessings of an inferiour nature, therefore I will set them but in a second place: if they come, they shall be welcome: I will not seek them; or if I seek them, I will not set mine heart upon them: I will use them without trust, and want them without grief, thinking thus still with my self: If I have them, I have some benefit with a great charge; if I want them, I shall want the cares and fears about them.*

3. To be well contented with our present estate.

3. We must endeavour to rest contented with our estate, as being that portion which God allotted unto us, and not repine against

againſt Gods providence, becauſe we have not a larger allowance: wherein that admonition of the Apoſtle may ſerve for our meditation: *If we have food and raiment, let us be therewithall content*: And his example for our imitation: *I have learned in whatſoever ſtate I am, to be therewith content: I can be abaſed, and I can abound: every where in all things I am inſtructed both to be full and to be hungry, and to abound, and to have want.* 1 Tim. 6. 8. Philip. 4. 11 12.

4. Laſtly, we muſt make a good uſe of theſe worldly bleſſings: we muſt *ſo uſe this world, as if we uſed it not.* We muſt not over-joy in our ſubſtance when it is great, and when our hand hath gotten much, but our chieſeſt *joy muſt be in the Lord*, and we muſt *honour him with our wealth.* We muſt not take glory in *receiving honour one of another, but ſeek that honour which commeth of God.* leſt we be like the 4. To uſe theſe outward things aright. 1 Cor. 7. 31. Job. 31. 25. 2 Cor. 10. 17 Pro. 3. 9, 10 Joh. 5. 44.

vain-glorious *Jews, who loved the praise of men more than the praise of God.* We must not be *Lovers of pleasures more than lovers of God,* but *set the Lord always before us,* and so receiving the blessings of GOD with thanksgiving, and having them sanctified by *the Word of God and prayer,* we shall in *Quietnesse* possesse our *Mindes,* and be so far master over our passions, as not to over-joy our grief, nor over-grieve our joyes.

Joh. 12. 43. 2 Tim. 3. 4. Psal. 16. 8.

1 Tim. 4. 4, 5.

And thus much briefly may suffice concerning the first branch of *inward Quietnesse,* namely the *Quietnesse of the Minde,* the enemies of it, and the remedies against it. We proceed in the next place to the next branch of *inward Quietnesse,* which is the *Quietnesse of Conscience.*

CHAP.

CHAP. V.

Quietneſſe of Conſcience.

Quietneſſe of Conſcience is a ſtable and comfortable tranquillity of the conſcience, not accuſing, but excuſing us, and freeing us from the terrours of hell, death, and damnation.

Quietneſſe of conſcience what it is.

It is commonly called *Peace of Conſcience, Peace with God, Peace towards God,* and the *Peace of God*; yea, *ſuch a peace as paſſeth all underſtanding, the heavenly Peace, the peace of the Kingdome,* the chiefeſt ſolace of Chriſtians, and *A continuall feaſt.*

The excellency of it.

Rom. 1. 7. Rom. 5. 1. Phil. 4. 7. Rom. 14. 17. 2 Cor. 1. 12. Pro. 15. 15.

This quietneſſe is ſo neceſſary for us, that without it, it is impoſſible to have any quietneſſe: for how can that man be at peace with men, that is at variance with God? How can there be quietneſſe in the body, where there is no quietneſſe in the ſoul? Infallible is that Rule of the Apoſtle, *If our hearts condemn us,*

The neceſſity of it.

1 Joh. 3. 20, 21.

God is greater and knoweth all things: if our hearts condemn us not, then have we peace and confidence towards God.

All have not this quietnes. Isa. 57. 21.

But all have not this *Quietneſſe*: For *There is no peace to the wicked, ſaith my God*: the wicked have no peace with *God*, no peace with *Man*, no peace with *themſelves*: They have no *peace of grace* here, nor ſhall have *peace of glory* hereafter. No nor all the *faithfull* at all times can find the fulneſſe of this quietneſſe within themſelves, but upon the ſcience of their ſins, and conſcience of the wrath of God upon the ſame, are diſquieted within their ſouls, and made to *roar like Bears, and mourn like Doves, and to chatter like Cranes or Swallowes.* There are four kindes of conſciences, as witty *Bernard* hath well obſerved.

Hugo Cardinalis.

Isa 63. 15. Isa. 59. 10.

Bernard. l. de Conſc. ſect. 2. fol. 1784.

1. *A good, but not a quiet,*
2. *A quiet, but not good.*
3. *Both good and quiet.*

4. Nei-

4. *Neither good nor quiet.*

The two *good* belong properly to the *godly*: The two *bad* unto the *wicked*, whoſe conſcience is either *too too quiet*, or elſe *too too much unquiet*, in neither *peaceable*: For either like *Cain* they carry about them the brand of evill conſcience to terrifie them, and have helliſh hags and infernall furies to affright them, that like *Balthaſar*, *their thoughts in the midſt of their mirth are troubled, the joynts of their loyns looſed, and their knees do ſmite one againſt another*,: Or elſe *their conſcience is ſeared with an hot iron*, when habit of ſin taketh away the ſenſe of ſin, and they are become paſt feeling, and then the conſcience is ſleepy, but not ſafe; quiet, but not good: for then *they are moſt aſſaulted, when they are ignorant of the aſſault.* None are ſo deſperately ſick, as they who feel not their diſeaſe.

Gen 4.10.

Dan. 5. 5, 6.

1 Tim. 4. 2. Eph. 4. 19.

Tum maximè impugnantur cum ſe impugnari neſciunt. Hieron. ad Heliod.

As

As for the godly, they also many times, though they have a good conſcience, yet finde it diſquieted, as *David*, *Job*, *Hezechiah*, and divers others, many feares, doubts and perplexities ariſing in their mindes. Yet this conflict is for their greater triumph: after this tempeſt will follow a more quiet calm: This *war* is the way to *peace*, and will be ſure to end in peace. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

Pſa. 38. 2, 3. Job. 13. 26. Iſa. 38. 14. Pſ. 77. 7, 8.

Pſa. 37. 37.

Onely the *faithfull* then are capable of this *quietneſſe of Conſcience*, they onely are the *ſonnes of peace*. There is much peace to them that love thy law: to them onely Chriſt hath left this *Quietus eſt*: *My peace I give unto you, my peace I leave with you: not as the world giveth, do I give it unto you: let not your hearts be troubled, neither fear. There is no condemnation to them that are in Chriſt Jeſus*

Who have this quietneſſe. Luke 10. 6. Pſ. 119. 164. Joh. 14. 27.

Rom. 8. 1.

Jeſus: they are ſure that *all things ſhall work together for their good*: they know that *their names are written in the book of God*, that their ſins are *waſhed away by the bloud of the Lamb*, and that they ſhall be *more than Conquerors in the end*. They know that *Chriſt is theirs, things preſent and things to come* are theirs; and this maketh them to ſing a *requiem* unto their ſouls; and with the bleſſed Apoſtle to ſay, *Who ſhall lay any thing to the charge of Gods choſen? It is God that juſtifieth: Who ſhall ſeparate us from the love of God? Shall tribulation, or anguiſh, or perſecutions, or famine, or nakedneſſe, or perill, or ſword? Nay in all theſe things we are more than Conquerors through him that loved us.*

Verſ. 28.

Rom. 8. 33, 34, 35, 36, 37.

The ground of this *quietneſſe of Conſcience* is our *juſtification* by Chriſt: the hand to apprehend it, is a true and lively *Faith: Being juſtified by faith, we have peace towards*

The way to it.

Rom. 5. 1.

towards God through our Lord Jesus Christ, Rom. 5. 1. There is no *peace of conscience* without our *reconciliation* with *God*, no *reconciliation* without sinnes *remission*, no *remission* of sinne without *satisfaction*, no *satisfaction* but by *Christ*, no *apprehension* of *Christ* but by *faith*. By the person and merits then of *Christ Jesus* this *peace* is offered, by *faith* it is received: Therefore the Apostle joyneth *faith and a good conscience* together; 1 *Tim.* 1. v. 19. as if the one of them could not be without the other. And both the Prophet *Habakkuk* and the Apostle *Paul* call *Faith* our *very life*, therefore if we would have quietnesse of Conscience, we must labour to have a true and lively faith, for by *faith* we stand: yea, as our *faith* is, so is our *Peace*; a lilvely *Faith*, a lively *Peace*; constant *Faith*, constant *Peace*; *Faith* in life, *Peace* in life; *Faith* in death, *Peace* in death; accor-

Hab. 1. 4.
Rom. 1. 17.

1 Cor. 1. 24.

according to that of *Simeon*, *Lord now letteſt thou thy ſervant depart in peace.* Luk. 2. 29.

The enemies unto this *Peace of Conſcience* are of two ſorts: The enemies to this peace of conſcience.

1 Our own *ſins and corruptions*; for as out of the corruption of our bodies, when they are dead, wormes do breed, which do conſume the fleſh; ſo out of the ſinnes and corruptions of our hearts there breedeth a *worm that never dyeth*, but is ever gnawing upon the guilty conſcience. Our ſins, our beloved ſins owe us a ſpight, and they will pay it: though they ſeem pleaſing unto us when we act them, yet will they prove as bitter as wormwood when we have digeſted them. *They will write bitter things againſt us*, when the conſcience ſhall call us to our ſtrict account. 1. Our own ſins. Mark. 9. 44. Job. 13. 26.

2. The temptations of Satan, who as he is a tempter of us unto ſin, ſo afterwards he is a ten- 1. The temptations of Satan.

ter-

ter-hook, to disquiet us for our sins; and this he doth sometimes by assaulting the conscience with confused fears, sometimes by the aggravation of our sinnes, sometimes by casting doubts into our hearts, that so he may drive us unto despair.

The remedies against them.

Against both these sorts of *disquieters of the Conscience*, we ought carefully to provide our selves remedies; not such as silly worldlings use, who when they feel any check of conscience, seek rather to put it by, than to put it off, and therefore seek after the Jocondest companions, and go about to deceive the time and themselves, with merry purposes, to glide away their groanes with games, and their cares with cards; and to bury their terrours and themselves in wine and sleep. Poor fools! how fillily do they imitate the stricken Deer, who having received a deadly blow by the stroak

ſtroak of an arrow, whoſe ſhaft being ſhaken out, and the head of it left behinde, ſhe runneth from one Thicket to another, not able to change her pain with her place, but finding her wound ſtill the worſe with continuance.

Much better ſhall we cure this wound, if we take away the cauſe, and apply the right plaiſter unto his proper cauſe. True remedies.

1. Againſt the diſquiet of the *Conſcience* by reaſon of the horrour of our ſinnes, apply the practice of *ſerious and ſound repentance*: This was *Davids* courſe: *When I kept ſilence* (ſaith he) *my bones waxed old through my roaring all the day long. Day and night thine hand was heavy upon me: Then I acknowledged my ſinne unto thee, and mine iniquity I have not hid, and thou forgaveſt the iniquity of my ſinne.* 1. Repentance. Pſal. 32. 3, 4, 5.

2. Againſt Satans diſquieting of the conſcience, apply a true 2. Faith.

2 Tim. 1. 12. true and lively *Faith*. This was *Pauls* course: *I know in whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him.* And to this purpose the Author of the Epistle to the *Hebrews* doth incite us, when he willeth us to *go boldly to the throne of grace, that we may receive mercy, and find help in the time of need.*

Heb. 4. 16.

Before we pass from this point, consider these few directions for the keeping and preserving of a quiet conscience.

Rules for the keeping of a quiet conscience.

1. Abstinence from sin.

1 Refrain from sin, for that is the canker which will corrupt the conscience: therefore *cease to do evill*; avoid the occasions of evill, and abstain from *the very appearance of evill.*

Thess. 5. 22.

2. Hastning of repentance.

2. Defer not the time of thy repentance: *Seek the Lord whiles he may be found*, and *whiles it is to day, harden not thine heart.* The more thy sins are, the heavier load will lie upon thy conscience,

Esay 55 6. Psal. 95. 7, 8.

ence, neither is there any thing ſo dangerous as the long adjourning of repentance.

3. Labour in all things to keep a good conſcience, both in the generall courſe of thy life, and in the particular labours of thy calling; for that golden rule of the Apoſtle: *Herein do I exerciſe my ſelf, to have alwaies a conſcience void of offence towards God and towards man.*

3. Care of Conſcience.

Acts 24. 16.

CHAP. VI.

External Quietneſs, the nature of it, and our duty concerning it.

Hitherto hath been delivered the practice of *inward quietneſſe*: now in the next place we are to take notice of this *outward quietneſſe*. The former may be termed a *paſſive quietneſſe*, this an *active quietneſſe*. The former was that *quietneſſe*, which we have within our ſelves: this *quietneſs* is that which we have with others. The former pro-

Outward quietneſſe.

properly may have the name of *Tranquillity*, this of *Quietneſſe*.

What it is. *External* or *outward Quietneſſe* may be thus defined: *It is a peaceable diſpoſition of our converſation, that it may be void of offence to our ſelves and others, in thought, word, or deed.*

Explained. By this brief deſcription of *External Quietneſſe*, we may take view.

1. Of the *nature of it*, *an abſtinence, from giving or receiving of offence*, for ſo the word commonly uſed for *quietneſs* doth import, and ἡσυχάζειν ſo S. *James* doth paraphraſe upon it, *Lay aſide all filthineſs and ſuperfluity of malicioufneſſe.* Jam. 1, 21.

2. The *Subject* of *Quietneſſe* or unquietneſſe either our ſelves or others, for there is an offence given, and there is an offence taken, both diſturb *Quietneſs*. Men diſquiet *themſelves* either by cauſeleſſe conceit of offence offered when it is not, by being *too ſuſpicious*, or by too much ta- Rom. 1. 29. 2 Tim. 3. 3.

king

king to heart an offence offered, by being *too furious*. Men diſquiet *others*, either by offering occaſion of offence, being *injurious*; or by too bitter ſeeking of revenge, being *too litigious*. Men do both diſquiet *themſelves* and *others*, when they continue in their ſinnes without repentance, as *Eliah* told *Ahab*, *It is thou and thy Fathers Houſe that troubles Iſraell.* 1 Thef. 4. 6. Rom. 1 30. 1 King. 18. 18.

3. The *Object* of *Quietneſſe*, either the *thought*, *word*, or *deed*, for theſe three are the principal inſtruments of quietneſſe or unquietneſſe. There is unquietneſſe in the *thought*, when it is *deviſing iniquity* and working unquietneſſe in the minde. There is unquietneſs in the *tongue*, when it becometh *an unruly evill, full of deadly poiſon*, when it *defileth the whole body*, *and ſetteth on fire the courſe of nature*, *it ſelf being ſet on fire of Hell*. There is unquietneſſe in our *deeds*, when we provoke Mich. 1. 1. Jam. 3. 8, 9.

one

one another, and defraud one another, and when we go about to vex and trouble one another. On the contrary, that is a *quiet thought*, which doth not covet, but is content; doth not envy, but rejoyce in the good of others, is not suspicious, but propitious, not teasty and prone to wrath, but *peaceable, gentle, and easie to be entreated.* That is a *quiet tongue*, which is *slow in speaking, meek in speech, sober in censuring, soft in answering, milde in reproving, faithful in defending, and fearful of offending.* That is, *quiet dealing*, when the *peace* of *others* is not disturbed, but preserved; when we oppose not our *selves* against *others*, but compose the variances and dissentions of others, when we abstain from meddling, are just in dealing, and free from wronging, defrauding, or deceiving.

4. Lastly in this description of *Outward quietness*, we may behold

hold the form of it: *A peaceable disposition of our selves in our conversation towards it*: for if we would truly practice Quietness, we must affect it with our heart. *Let it be the very joy of our hearts.* We must long after it, *As the Hart doth pant and long after the water brooks.* We must pray for it: *Pray for the peace of Jerusalem.* We must *pray that we may lead a peaceable and quiet life*, 1 Tim. 2. We must dispose our selves wholly to the practice of it, that our gesture, our words, our deeds, may testifie of us, that we are of *Davids* disposition, *men of peace.* But of the necessity of the practice of this duty, let us take a more full prospect, that we may be the better stirred up to embrace it.

Col. 3. 15. βραβεύ[illegible] ἡ εἰρήνη [illegible] ταῖς [illegible] δίαις [illegible] Psal. [illegible] Psal. 12[illegible] 1 Tim. [illegible] Psal. 120. 7[illegible]

CHAP.

CHAP. VII.

Precepts, Examples, and Motives to Quietneſſe.

Precepts for quietneſſe.

OUtward *Peace, and Quietneſſe* is a neceſſary practice for all true Chriſtians: Every good Chriſtian ought to be of a peaceable and quiet converſation: every one muſt ſtudy it: *ſtudy to be quiet*, 1 *Theſſ.* 4. 11. Neither is this a matter indifferent whether we do it or no, but there is both a precept, and a pathetical perſwaſion unto it, 2 *Theſſ.* 3. 12. *We command and exhort you by our Lord Jeſus Chriſt, that ye work with quietneſſe. Love peace or quietneſſe*, *Zach* 8. 19. There is for our affection towards it, *Seek peace*, *Pſal.* 34. 14. There is for our action, *Follow peace and enſue it*, 1 *Pet.* 3. 12. There is for our imitation, *Endeavour to keep the unity of the ſpirit in the bond of peace*, *Epheſ.* 4. 3. There is for our eſtimation,

mation, *have peace one with another*, Mark 9. 50. there is for our converſation. Would we have all of theſe in one? obſerve what is written, *Rom.* 12. 18. *If it be poſſible, as much as in you lieth have peace with all men.*

Thus we have *a cloud of witneſſes* to confirm the neceſſity of *Quietneſſe* unto us: we may be likewiſe compaſſed about with a cloud of examples to the ſame purpoſe. *Abraham* the patterne of *Quietneſſe* thus ſettleth *quietneſs* between his own family and Lots: *Let there be no ſtrife, I pray thee, between me & thee, nor mine and thine, for we are brethren.* *Quiet Joſeph* thus perſwadeth his brethren unto quietneſſe: *See that ye fall not out by the way,* Gen. 45. 24 Of *Moſes* it is ſaid for his ſingular commendation, *He was the meekeſt man above all that lived upon the face of the earth,* *Numb.* 12. 3. What a quiet man *David* was, it may appear by

Examples of Quietneſs.

Gen. 13. 8.

this that when *Shimei* the ſon of *Gera* a baſe fellow, came forth againſt him at *Bahurim*, and caſt ſtones againſt him, not ceaſing to rail at him, and to curſe him, and there were not wanting about *David* who did egge him on to ſeek revenge; yet he by no means would diſquiet himſelf, but put up all with patience, replying thus to thoſe who would have him to avenge himſelf: *What have I to do with you, ye ſonnes of Zerviah? So let him curſe, Becauſe the Lord hath ſaid unto him, curſe David, who then ſhall ſay, wherefore haſt thou done ſo?* What a mirror of *Quietneſſe* have we in patient *Job*, who having well conſidered of his troubles, thus ſetleth himſelf unto quietneſs: *Once have I ſpoken, but I will do it no more; yea, twice, but I will proceed no further.* The like example of *Quietneſſe* we likewiſe have in *Paul*, who to theſe *Theſſalonians*,

2 Sam. 16. 5, 6, 7, 8, 9, 10, 11.

Job 4. 5.

unto

unto whom he would perſwade this practice of *Quietneſſe*, doth commend the ſame by his own example: *We were gentle (or quiet) among you, as little children.* But what need we long to gaze upon the proſpect of examples, ſeeing that he who is the example of examples ſends us for the practice hereof to his own example? *Learn of me* (ſaith the light of the world) ὅτι πρᾶος & ταπεινός εἰμι, *That I am meek*, *Matt.* 11. 29. 1 Theſſ. 2. 7

Thus have we both *precept* and *example* to move us to the practice of *Quietneſs*. Now (becauſe *a threefold cord is not eaſily broken*) let us in the next place ſee it confirmed by evidence of reaſon, wherein if we be not altogether unreaſonable, we ſhall finde ſufficient motives to ſtirre us up to the carefull performance of this duty, whether we do conſider. Motives unto quietneſs.

1. *The Equity of it.*

2. *The Excellency in it.*
3. *The profit by it.*
4. *The hurt, if we neglect it.*

1. The equity of it.

And first for the *Equity* of it, *it is a matter of right and equity, that every good Christian should study to be quiet*: First, because there is a kinde of Antithesis or opposition between blessednesse and unquietnesse: *What man is he that loveth life, and would fain see good dayes? Let him refrain his tongue from evill, and his lips from guile*, 1 Pet. 3. 10. Secondly, they who would have their consciences assured that they are Gods children, must practice *Quietnesse*; for, *Blessed are the Peace makers, they shall be called the children of God, Matt. 5. v. 9.* Thirdly, seeing true *Christians* are the *sons of peace*, and serve *the God of peace*, who hath *left us his peace*, promising *everlasting peace* to them that *love peace*, it is their duty, even of *equity*, to *study to be quiet*.

Luk. 10 6.
2 Cor. 13 11
Joh. 14. 27.
Luk. 19. 38

But

But if the *Equity* of this duty cannot perſwade us to be *quiet*, yet let the *excellency* thereof move us to embrace it: for *It is an excellent ornament to a man to be of a quiet ſpirit.* It is an excellent ornament unto him. 1. In the ſight of *Men*, *Ecce quàm bonum & quàm jucundum: Behold how good and how pleaſant a thing it is, Brethren to dwell together in unity.* 2. It is an excellent ornament to a man in the ſight of God, *A meek and quiet ſpirit is in the ſight of God, πολυτελὲς, a precious thing,* 1 Pet. 3. 4. 3. It is better than *ſtrength*, for *He who is ſlow to anger, is better than the mighty*, and *He who ruleth his ſpirit, is more mighty than he that taketh a City*, Prov. 16. 32. 4. It is better than *wealth*, for *Better is a little with the fear of the Lord, than great treaſures with trouble*, 15, 16. 5. It is better than great *dainties*, for *Better is a dry morſell and quietneſs therewith, than an*

2 The excellency of it.

Pſal. 133. 1.

house full of dainties with strife, Prov. 17. 1. 6. It is better than *pleasures*, for *A merry heart hath a continual feast*, Proverbs 15. 15. Therefore seeing a quiet life is better than pleasure, than treasure, better than dainties and all varieties; seeing God doth so approve of it, and men so much commend it, follow the practice of it, *Study to be quiet.*

The profit of it.

But if the *Excellency* of this vertue cannot move us, yet let the *Profit* of it allure us; for *it is a very profitable thing to live in quietnesse.* It is *profitable*, 1. To the *purse*, for *The thoughts of men that are quiet tend to plenteousnes*, Pro. 21. 5. 2. To the *health*, for *A quiet heart is the life of the flesh*, Prov. 14. 30. and *maketh fat the bones*, Pro. 15. 30. 3. To the *good name*, for *He that is slow to wrath, is of great understanding*, Pro. 14. 29. & *every man shall kiss his lips that giveth a quiet answer*, Prov. 24. 26. 4 It is profitable to the *soul*, for it

it preſerveth the *ſoul*, from *envy, debate, ſtrife, ſedition*, and other *fleſhly luſts, which fight againſt the ſoul*. Seeing therefore *quietneſs* is ſo profitable to the ſoul and body, to the goods and to the good name, what an effectual motive ſhould this be unto us, to *ſtudy to be quiet?*

Gal 5.21.

1 Pet. 1.11.

But if neither the ſilken reaſon of *Equity* can perſwade us, nor the ſilver reaſon of *Excellency* move us, nor the golden reaſon of *Profit* allure us, yet let the iron reaſon of the *Danger* which will happen upon the neglect hereof, enforce us unto *Quietneſſe*, for, *It is a moſt unſeemly, a deviliſh, dangerous and damnable thing to be unquiet.* 1. It is *unſeemly*, becauſe it ſavoureth of no *Religion: The wrath of man worketh not the righteouſneſs of God, Jam.* 1. 20. It maketh a man unſociable: *make no friendſhip with an angry man*, and *with a furious man go not, for he will be*

4. The hurt upon the neglect of it

Pro. 22. 24. Pro. 25. 24. Pro. 19. 13. Pro. 21. 19. Jam. 1. 5. Pro. 9. 22. Jam. 3. 16. Pro. 26. 21. Pro. 11. 17. Pro. 11. 29 Pro. 14. 13. Pro. 25. 8. Pro. 21. 23.

a snare unto thee. It is better to dwell in the corner of an house top, better to dwell where there is a continuall dropping, better to dwell in the wilderness, than with a contentious person. 2. It is *devilish*, for so it is called *earthly, sensual and devilish:* It filleth a man full of sin; so, *A furious man aboundeth with transgressions:* and *Where envying and strife is, there is every evill work.* 3. It is hurtfull and very dangerous, both to others, *As coals are to the burning, and wood to the fire; so is a contentious man to kindle strife.* And most hurtfull to the *unquiet person himself*; for *An unquiet person troubleth his own flesh. He troubleth his own house. He impaireth his own health. He impeacheth his own good name. He endangereth his own soul.* 4. *Unquietness* is a damnable thing, odious and abominable in the sight of God, for so saith *Solomon*, *These six things doth the Lord hate, yea, seven are a-*

bo-

bomination unto him, A proud look, a lying tongue, hands that ſhed innocent bloud, an heart deviſing wicked imaginations, feet that be ſwift in running to miſchief, a falſe witneſs, that ſpeaketh lyes, and him that ſoweth diſcord among brethren. Pro.6.16, 17,18,19.

All which evill properties we may finde in an unquiet man, his heart will ever be deviſing wicked imaginations, his looks are proud and ambitious, his tongue falſe and ſlanderous, his hand medling and factious, his daily practice is to ſow diſcord; therefore an unquiet man is one whom God doth hate: and if God do hate him, his eſtate muſt needs be fearful, for *It is a fearfull thing to fall into the hands of the living God:* Therefore *ſtudy to be quiet.* Heb.10.31.

CHAP.

Chap. VIII.

Application of the former considerations.

Application

By this little which already hath been declared, may sufficiently appear, what a proper pleasing, and profitable a thing it is to be quiet: and on the contrary, what a base, sordid, dangerous and damnable a thing it is to live an unquiet life: Now in the next place, by way of application, let it be set upon the conscience,

1. For the comfort of quiet persons.

And first of all, let this serve for the comfort of their souls, who love *Quietnesse*, and *study to be quiet: Blessed are the peacemakers, for they shall be called the children of God*, *Matth.* 5. *v.* 9. Canst thou in sincerity take up *Davids* motto, *I am for peace?* Doth thine heart long after quietnesse? Dost thou endeavour quietly to behave thy self?

Psal. 120. 7.

Dost

Doſt thou ſeek quietneſſe, and enſue it? Lo then to the comfort of thine own ſoul, an evident teſtimony that thou art the childe of God: for *God is a God of peace*, and the more men are addicted unto *Quietneſſe*; the nearer they come unto the image of God. *Unquietneſſe* ſavoureth of the *fleſh*, but *peace* and *quietneſſe*, are the *fruits of the ſpirit*, and ſavour of the *wiſedome of the ſpirit*, Rom. 8. 6. Art thou *quiet*, and doſt endeavour as much as in thee lieth to live a quiet life? Thou ſheweſt hereby the fruits of Religion, that thou art not an unprofitable hearer of the word of God: For where Religion doth rule the heart, there peace and quietneſſe do bear ſway. Thus was it propheſied of the faithfull under the kingdome of Chriſt: *They ſhall break their ſwords into plough-ſhares, and their ſpears into pruning-hooks*, Eſay 2.4. And again,

Rom. 16. 10

Gal. 5. 19.

Ib. v. 22.

again, that *in those dayes men shall speak peace one unto another*, Zach. 9. verse 10. Dost thou study to be quiet? It is a sign that thou art wise, for *The beginning of strife is as when one letteth out water, therefore leave off contention before it be medled with*, Prov. 17. 14. And again, *It is an honour for a man to cease from strife, but every fool will be medling*, Pro. 20. 3. Art thou peaceable and of a quiet disposition? That is the way to thrive well: *They shall prosper that love peace*, Psa. 122. 6. Thus where *quietness* is, there *God* is; where *God* is, there *Religion* is; where true *Religion* is, there is the best *wisdome*; where *wisdome* is, there is *prosperity*: Therefore happy are they who are quiet; and let every one who loveth God or goodness, wisdom or warines, health or happiness, *study to be quiet*.

2 For the terrour of unquiet persons.

But wo unto thee who art of an unquiet spirit: its an evident sign

sign that thou art full of wickednes, and far from blessednes: For unto whom is it that the Prophet *Esay* threatneth this disease of quietnes? Is it not to wicked persons? *There is no peace, saith the Lord, to the wicked*, Esa. 48. 22. & in another place, the same Prophet saith, *The wicked are like the troubled sea when it cannot rest, but the waters thereof cast up mire and dirt.* As the Sea is ever ebbing and flowing, foaming & fuming, so is a wicked man of a turbulent nature and disposition, neither actively nor passively peaceable, neither a peace-maker, nor a peace-taker. Art thou an unquiet person? Its an apparent sign that thou art a stranger to *Religion*, for *if any man would seem to be religious, & refraineth not his tongue* (and so likewise all other instruments of unquietnes) *his religion is vain*, Jam. 1. 26. Its a sign that thou art full of sin, for *A furious*

Isay 57. 20.

Muscul. in Isa. 57.

rious man abounds with transgressions, Prov. 29. 22. Being of such an unquiet nature, thou canst look for no favor at the hands of God, for *They who are of a froward heart, are abomination to the Lord*, Prov. 11. 20. Thou art a very fool, for *He that is soon angry dealeth foolishly*, Prov. 14. 17. And *he who is of an hasty spirit exalteth folly*, Prov. 17. 19. There is no hope of thrift for thee, for *He who hath a froward heart, findeth no good*, Prov 14. 20. Unquietnesse will *bring a man to poverty, and cloath him with rags*, Prov. 23. 21. Thou art in the highway to trouble and misery, for *A man of great wrath shall suffer punishment, though he be delivered, yet he will fall into trouble again*, Proverb. 19. 19. Now then consider this with thy self, thou unquiet man or woman, what a wretched case thou art in? into what a gulf of woes dost thou plunge thy self? Thou dishonourest

noureſt God, thou offendeſt thy neighbour, thou diſquieteſt thy ſelf, thou diſclaimeſt Religion, thou diſgraceſt thy profeſſion, thou impaireſt thy own health, thou impeacheſt thy good name, thy neighbour is the worſe for thee, good men be ſory for thee, evill men take example by thee, the Angels note thee, the Devils laugh at thee. O what a ſhame is this unto thee! what madneſs or phrenſie doth poſſeſſe thee? Didſt thou ever learn this in the School of Chriſt? Doſt thou obſerve this in the practice of the faithful? O no, thou haſt it even of thy father the devil; he oweth a ſpite unto thee, and by this means he doth execute it on thee: Thine unquietneſſe is *earthly*, *ſenſuall*, and *devilliſh*; the beginning of it is perillous: the proceſſ of it is grievous, the end of it (unleſſe it ſooner have and end) will end in bitterneſſe: Therefore if thou haſt

Jam. 3. 20. Prov. 17. 14 Prov. 22. 5. 2 Sam. 2. 26.

hast in thee any fear of God, any shadow of Religion, any spark of grace, any dram of conscience any regard to thy good name, any respect unto thy own soul, sojourn no longer in *Mesech*, abide no longer in the tents of *Kedar*, but *study to be quiet.*

Psal. 120. 5.

3. For a direction to quietnes.

Lastly, seeing that *Quietness* is so commodious, and *Unquietnes* so dangerous, let every good Christian love and labour for a quiet conversation: and let every one that shall read this small Treatise, in the name of almighty God, apply himself carefully to this practice of *Quietness*: Enter into thy closet, commune with thine own heart, examine thine own self, call thy self after this manner to account: *How do I feel my self affected towards quietness? How do I study to be quiet? have I never been unquiet? Have I never been too testy and prone to wrath? Have I not been too suspicious? Have I not been too litigious?*

litigious? *Have I not been envious? Have I not been too contentious?* If thou findeſt that in any of theſe at any time thou haſt over-ſhot thy ſelf (as who ſometimes doth not ſlip over ſhoes?) then lament for thy former unquietneſs, and after this or the like manner lay it to thine heart: *Ah Lord God, how wicked have I been? what a vile wretch am I, thus to give way to Satans ſuggeſtions, and mine own unruly paſſions? Now, Lord, give me more wiſdome to look unto my ways, more grace to have thy fear before mine eyes, more zeal in mine affections, more power to withſtand temptations, more patience in time of provocations.* And let every one take notice of his own infirmities, whether he be by nature more paſſionate than is fit, whether he be teſty and cholerick, whether he be prone to ſuſpition or frowardneſſe in any courſe: and as he ſeeth his own weakneſs,

neſſe, ſo let him uſe the more diligence in avoiding the occaſion which might diſtemper him, and uſing the beſt remedies which may reform him: of which remedies and helps to further us in the practice of *quietneſſe*, more ſhall be ſpoken in its proper place. In the mean time we will take notice of the parts of this external *quietneſſe*, and the ſeveral claſſes thereof, for our better direction in our daily practice of it.

CHAP. IX.

Oeconomicall Quietneſſe; and firſt of that which is betwixt Huſband and Wife.

The parts of outward quietneſs.

EXternall *Quietneſſe*, or that *Quietneſſe*, which we ought to have one with another, may be reduced for methods ſake into a twofold rank:

1. *Oeco-*

1. *Oeconomicall quietneſſe.*
2. *Politicall quietneſſe.*

Oeconomical quietneſſe.

Oeconomicall quietneſſe, is that *domeſtical quietneſſe* or houſhold quietneſſe which is to be obſerved in the private family between the *husband* and the *wife*, the *Parent* and the *Childe*, the *Maſter* and the *Servant*.

Political quietneſs.

Political quietneſſe is that *civill quietneſſe* which is to be obſerved in the Common-wealth, between *Neighbour* and *Neighbour*, *Superiour* and *Inferiour*.

Houſhold quietneſs.

First, we will take a view of the former kinde of *quietneſſe*, that *quietneſſe* which is *domeſticall*, which kinde of *quietneſs* is ſo neceſſary to every houſe, that it is as it were the foundation of an houſe: *Through wiſdom an houſe is builded, and with underſtanding it is eſtabliſhed*, Pro. 24. 3. It is a ſign of a Chriſtian family, *if the ſonne of peace be there, and peace reſt in it*, Luke 10. v. 6. and where *Quietneſſe* is wanting, there

there is an evident token of an house or family nigh unto desolation: for, *An house divided against it self cannot stand*, Mat. 12. 25. Therefore *Houshold Quietnesse* is much to be desired.

Beteween Husband. and Wife.

In the *Houshold*, the *Husband* and the *Wife* do bear the greatest sway, and therefore its most meet and expedient for them, to cherish and to maintain quietnesse. They must give one to another *due benevolence*, 1 Cor. 7. v. 3. This they cannot do, unless they study to be quiet. They must maintain *mutual love and unity*, Ephes. 5. 28. This they cannot do, unlesse they study to be quiet. They must *submit themselves one to another in the fear of God*, Ephes. 5. 21. This they cannot do, unlesse they study to be quiet. They must *rejoyce together*, Prov. 5. 18. This they cannot do, unlesse they study to be quiet. They must *bear one with another*, Gal. 6. 2. This they cannot

not do, unleſſe they ſtudy to be quiet. They muſt *not be bitter one to another, Col.* 3. 16. This they cannot chuſe but be, unleſs they ſtudy to be quiet. Their near conjunction may teach them quietneſs: *They two are one fleſh, Matt.* 19. 6. Now it is unnatural for one and the ſame fleſh to be out of quiet with it ſelf. *No man ever yet hated his own fleſh, but nouriſhed it, and cheriſhed it, Eph.* 5. 29. The manner of their conjunction may teach them *Quietneſs*, for *Marriage* is, or ſhould be *Merry age*, it being a compound of two loves, wherein unleſſe there be a joyning of hearts, aſwell as there is a knitting of hands, there can be no unity, but *Man* and *Wife* prove like two poiſons in one ſtomack, the one will ever be ſick of the other. Again, the end of *Marriage* will put maried couples in minde of *Quietneſs*: Marriage was ordained for the mutuall

help

help and comfort of each other, *Gen.* 2. 8. Now unleſſe they both ſtudy to be quiet, they prove hinderers inſtead of helpers, and like unto *Jobs* friends, *miſerable comforters*. Diſcord betwixt married parties is a diſorder paſſing all other diſordres, a plague of all plagues, a miſery above all other miſeries. *A man were better to dwell in the corner of an houſe top, better to abide under a continual dropping, better to dwell in the wilderneſs, than with an unquiet wife*; yea, or with an unquiet husband. *Quietnes* in the married eſtate turns *water* into *wine*, but *unquietneſs* turns *wine* into *water*. *Behold how good and how pleaſant a thing it is* (ſaies *David*) *for brethren to dwell together in unity*. If it be ſo good, ſo comely, ſo pleaſant a thing for *Brethren* to dwell together in unity, much more comely & pleaſant a thing it is for *husband* and *wife* to dwell together in unity.

Job 16. 2.

Pro. 25. 24.

Pro. 19. 13.

Pro. 21. 19.

Joh. 2, 7, 8.

Pſal. 133. 1.

unity. *Three things* (ſaith the ſon of *Syrach*) *doth rejoyce me, and they are beautifull before God and man, Unity of Brethren, Love of neighbours, and when Husband and Wife agree well together.* Syrac. 25.

By how much the more woful and lamentable is the eſtate of many in theſe our unquiet times, who live ſo unquiet in *marriage* eſtate? Bleſſed be God! I cannot deſcry it by any feeling experience of mine own, for *My beloved is mine, and I am hers*: but I have often heard the complaint of it in other houſes, & having in my place interpoſed my ſelf to compoſe ſuch domeſtical variance, upon the entreaty of others, I finde that *it were better to meet with a Beare robbed of her Whelps*, than with the furious diſcord of an angry Huſband, or an unquiet Wife. There is no unquietneſſe like to this, no contention ſo difficult or hard to be appeaſed. Unquietnes between married parties. Cant. 6. 3. Pro. 17. 11.

Some

Where the fault lieth.

Some impute the blame hereof most of all unto the woman, as if she by reason of the weakness of her sex (*Mulier mollis aer*) of the stoutness of her stomack. (*Fœmina, Ferens minas*) were most prone to set forward *unquietness*; But I cannot accquit the man, or exempt him wholly from the fault thereof: for *Maritus, Male irritatus*, a provoked husband; *Vir, væ iræ*, woe to the wrath of such a man, and therefore *hic & hæc Homo*, both the *Man* and the *Woman* may be ἄμα together guilty of this crime, and culpable of the cause of this unquietness.

When the fault is in the Wife.
1 King. 2. 30
Num. 12. 2.
3.
Judg. 16. 16.
Hest. 1. 10.
1 King. 11. 1
2 Sam. 6. 16.

The *Wife* may then justly bear the blame, when she's guilty of any of these unquiet shrewish qualities; either *proud* like *Jezebel*, or *provoking* like *Miriam*, or *prying* like *Dalilah*, or *sullen* like *Vashti*, or *imperious* like *Athaliah*, or *scoffing* like *Michal*, or *scornfull* like *Hagar*, or *scolding* like

like *Zipporah*, or taunting like *Peninnah*, or lying like *Zaphira*, or *lustful* like *Rahel*, or *spiteful* like *Herodias*, or *wilful* like *Evodias*, or *disdainful* like *Esau's* Wives, or *tempting* like *Jobs* wife, or *wanton* like *Potiphars* wife, or *wandring* like the *Levites* wife, or *subtile* like *Jeroboams* wife, or *averse* like *Lots* wife, or *inconstant* like *Sampsons* wife. Twenty sorts of shrewish properties which make the wife unquiet; an hard matter it is to finde a wife not attainted with some of these, harder to endure any of these; but he who matcheth with one that hath all of these, or the most part of these shrewish qualities, he may as well look to be quiet in hell, as in such an hellish match.

Gen. 16. 4.
Exod. 4. 25.
1 Sam. 1. 6.
Act. 5. 9.
Gen. 30. 1.
Mat. 14. 8.
Phil. 4. 2.
Gen. 26. 35.
Job. 2. 9.
Gen. 19. 7.
Judg. 19. 2.
1 Kin. 14. 4.
Gen. 16. 26.
Jud. 14. 20.

When the fault is in the Husband.

The Husband may then justly bear the blame, and be taxed for unquietnesse, when he is attainted with any of these unquiet qualities: when he is either too *uxorious*, as *Shechem*, or too

Gen. 24. 8.

Gen. 38.9. 1 Kin.4.32. Gen 29.32 Judg.11.29 1 King. 21. Judg. 19.3. 2 Sam. 13. 15. 1Sa.25.25. Gen.14.32 Matt. 14.9. Gen.4.6. Heſt. 5.12. 2 Sam.3.7. Gen.35.22. Luk.15.13. Gen.31.41. Gen 16.12. 2 Sa.17.23 Heſt. 1.16, 17.

ſtemions as *Onan*, or too *curious* as the *Subnamite*, or too *careleſs* as *Eſau*, or too *raſh* as *Jeptha*, or too *facil* as *Ahab*, or too *indulgent* as the *Levite* of *Ephraim*, or too *inconſtant* as *Ammon*, or too *fooliſh* as *Nabal*, or too *furious* as *Lamech*, or too *obſequious* as *Herod*, or too *ſullen* as *Cain*, or too *proud* as *Haman*, or *jealous* as *Iſhboſheth*, or *adulterous* as *Reuben*, or an *unthrift* as the *Prodigal*, or *covetous* as *Labun*, or *troubleſome* as *Iſmael*, or *male-content* as *Achitophel*, or *imperious* as *Memucan*. He is a rare Husband, a Phenix, that hath none of theſe unquiet properties; he is acceſſary to his own unquietneſſe which hath any of them, he that hath them all is an incarnate Devil.

Remedies againſt matrimonial unquietneſſe.

Now that both the *Husband* and the *Wife* may the better prevent theſe maladies, and live quietly and peaceably each with the other, I will propoſe certain caveats for quietneſſe, as well to

to the one as to the other.

How the wife may work quietneſſe.

And first for the *Wife* (becauſe ſh', according to the common voice, is first in the tranſgreſſion) if ſhe would ſtudy to be *quiet*, let her put in practice theſe directions.

1. Let her [illegible]e a reverent awe and reſpect of her *Husband*, *let the Wife ſee that ſhe reverence her Husband*, Epheſ. 5. 33. let her conſider that her Husband *is the vail of her eyes*, and ſhould be dearer unto her than all earthly things. Gen. 20. 16. 1 Sam. 1. 8.

2. Let her be careful to give unto her husband ſober, quiet, and courteous ſpeech: Sara *called her husband Lord*, 1 Pet. 3. 6. and *pleaſing words* (as *Solomon* doth obſerve) *are as an honeycombe, ſweet to the ſoul, and health unto the bones*, Prov. 16. 24.

3. Let her ſhew her obedience unto her husband in all her actions. *Wives ſubmit your ſelves to your husbands as it is comely, in*

the Lord, Col 3.18. And again *As the Church is in subjection to Christ, so let the wives be subject to their husbands*, Ephes. 5.24.

Heb. 13.4.

4. Let her be faithful unto her husband, and *keep the marriage bed undefiled.*

Pro. 31. 12, Verse 27.

5. Let her seek *to do her husband good, and not evill all the daies of her life: let her look well to the waies of her household, and not eat the bread of idleneſſe*, Prov. 31. 27.

Phil. 2. 14. 1 Theſſ. 5. 22.

6. Let her be careful to avoid all occaſions of offence, *Do all things without murmuring, abſtain from the very appearance of evil.*

Objections and excuſes anſwered. Luk. 18. 18. &c.

But here me thinks I hear the diſcontented Wife replying like that froward Profeſſor in the Goſpell, *All theſe things have I kept from my youth up*, even from the firſt day of my marriage until this preſent time, have I uſed all the beſt means I could to pleaſe mine husband, and yet I cannot live a quiet life? Alas poor ſoul! hard is thine hap, thy caſe is to

be

be deplored: But take heed that thou do not deceive thy ſelf: It may be there was ſomewhat yet lacking, and thou haſt little cauſe thus to juſtifie thy ſelf: O no; *Thine Husband* (thou ſaiſt) is moſt unkinde, ſo teſty, and ſo furious, that nothing can pleaſe him: Be it ſo; yet he is thine Husband, thou muſt here ſit down content, and reſolve with *Jeremy*, *This is my croſſe and I will bear it*: Put on patience, and then it will be eaſie to ſwallow up all ſuch infirmities. O but there be many occaſions offered to provoke unquietneſſe! What then? Theſe are but trials to prove good wives; *It is an honourable thing to paſſe by infirmities*, and *love covereth a multitude of offences*: *Alphonſus* of *Arragon* was wont to ſay, *Where the husband is deaf, and the wife blinde, there marriage is quiet and free from diſſention*. The Woman who would live quietly with an un-

Jer. 10. 19.

Pro. 19. 11.

Pro. 10. 12. *Eraſ. Apo.*

quiet husband, must be many times blinde, and not seem to see what she doth see, she must be sometimes deaf, and not seem to hear what shee doth hear. The Wives quietnesse doth much depend upon her own discretion; *Every wise woman buildeth her house, but the foolish woman plucketh it down with her own hands*, Prov. 14. 1. And again, *A gracious woman retaineth honour*, Prov. 11. 16. It is a notable means also for the Wives quietnesse, when they shall apply themselves to the inclination, nature, and manners of their husbands, so long as the same importeth not wickednes. For as the looking-glasse, howsoever fair and beautifully adorned, is nothing worth, if it shew that countenance sad which is pleasant, or the same pleasant which is sad: So that woman deserveth no commendation, who (as it were contraying her husband

band) when he is merry, ſheweth her ſelf ſad, or in his ſadneſs, uttereth her own mirth: *Men* (ſaith *Socrates*) *ſhould obey the Laws of their Cities, and Women the manners of their husbands.*

Socrates.

Now whiles we teach the wife quietneſſe, the Husband haply may think that he hath no need of ſuch inſtruction: but let him not deceive himſelf; for though he be the Head, yet he may not tyrannize over his Mate, nor diſquiet her, if he love his own quietneſſe. Nay, his very creation doth ſhew that in the head is placed reaſon, wiſdom, judgement, and all other gifts which tend to the quiet order and government of the body. Therefore thou husband, if thou wouldeſt have *Quietneſſe*, learn thy duty: 1. Love thy wife fervently, *Let every man love his wife even as himſelf*, Epheſ. 5. 33. 2. Shew thy love unto her effectually, both by protecting her

How the Husband may work quietneſſe.

from danger, *thou art the covering of her eyes among all that are with thee*, Gen. 20. 26. as also by cherishing her and maintaining her estate, for *so ought men to cherish their wives as their own bodies*, Ephes. 5. 28. 3. Highly esteem of her because she is thy wife; *Give honour to the woman as to the weaker vessel*, 1 Pet. 3. 7. Make account of her as of thy companion and yoak-fellow, bear with her infirmities, be content when it is for thy good, to be ruled by her admonitions. 4. Avoid all occasions which may breed unquietnesse. *Husbands love your wives, and be not bitter unto them*, Colos. 3. 16. Not bitter in words, for *There is that speaketh words like the pricking of a sword*, Pro. 12. 18. Not bitter in gesture, for *him that hath a proud look and a lofty heart who can suffer?* Psal. 101. 5. Not bitter in deeds, *Let no man trespasse against the wife of his youth*, Malach. 2. 15. Therefore

the

the Apostle *Peter* requireth husbands *to dwell with their wives as men of knowledge*, 1 Pet. 3. 7. And the Prince of the Heathen Philosophers doth commend the same lesson unto us: *The master of a Family* (saith he) *doth after a sort exercise a power tyrannicall over his servants, a power Regall over his children, but in respect of his Wife he exerciseth a power Aristocraticall, not after his own will, but agreeable to the honour and dignity of the married estate.* *Aristot. Ethic. 8.*

And here me thinks I hear the dismall moan and dolefull lamentation of many a woefull Husband vexed, plagued and tormented with an unquiet Wife. *Cursed* saith he *be the time that ever I met with mine unquiet mate, let the day perish wherein I was married, let it not be joyned to the dayes of the year, let it not come into the number of the months; for there is no man plagued with such a wife: She is a very Alecto, a Mega-* Objections and excuses of husbands answered. Job 3. 1, 2, 3.

ra, a Xantippe, yea, worse than a quotidian fever. Poor man! though I feel not the malady, yet I pitty thy case: but now there is no remedy; thou hast made this thy choice for better for worse: if she fall out worse than thou didst expect, blame thine own choice. But tell me, in good sooth, what is't which thou dost so much dislike in thy self? Are they infirmities of nature, as frowardnesse, sullennesse, suspiciousnesse, testinesse, austerity in behaviour, want of complemental kindenesse, and such like? *It is the glory of a man to passe by an infirmity*, Prov. 19.31. and *Love suffereth all things*, 1 Cor. 13. *Husbands must bear with their wives, as with the weaker vessels.* 1 Pet. 3.7. Women are like chrystal-glasses, brittle, but profitable: as therefore a man is more careful of the not breaking of such a glasse, than of a tinnen, or earthen vessel; so the *Husband* should have more re-

regard of the frailty of his wife, than of the frailties of others, and ſhould conſider that he himſelf is not without infirmities.

Yea, but (will the perplexed *Husband* ſay) my wives inſolent conditions are not infirmities, but habitual maladies; they are rooted in her, they do exceed, and who can endure them? But conſider with thy ſelf (O man) whether thine own indiſcretion and lewd converſation have not given juſt occaſion. There be *Husbands* in the world that forget the bond of Marriage, and impart that love which is due to their own wife, unto other mens wives. There be ſome Prodigals, great ſpenders, idle and ſlack in their buſineſſe, whereby their wives and children languiſh in poverty. There be others, who haunting Tavernes, Ale-houſes, and lewd company, conſume that which

ſhould

should maintain the family, and coming home drunk, beat and vex their wives. There be others, who by high and bitter speeches, threatning looks, and unkinde actions, provoke their wives, and stir up such strife, and debate, as do convert the felicity of mariage into an hell. Now if thou be attainted with any of these evil properties, thou deservest no lesse than such bitter sawce (howsoever it be an evil piece of Cookery in thy wife) to thy distastful courses.

But thou wilt say, that thou art no such manner of man, thy cariage of thy self is without exception, thou giv'st no just occasion of offence unto thy wife, and yet she will never be quiet. It may be there is offence taken where it is not given, and all should be well upon the removal of that offence: therefore if thou wouldest be thought a good husband, seek diligently

to

to remove the ſtone whereat thy Wife ſtumbleth, and taketh occaſion of grief. Thus did *Abraham* when *Sara* was out of quiet becauſe of *Hagar*, and objected unto him (though unjuſtly) that he was the cauſe why her ſervant contemned her. *Abraham* bearing with his wife, removed the cauſe of the contention, in ſuffering her to turn *Hagar* out of doors. So muſt thou do, if thou love thine own quietneſſe: as alſo what thou ſeeſt amiſſe in thy wife, thou muſt either wink at it, as if thou ſaweſt it not, or reprove her with meekneſſe. Gen. 26. 4, 5, 6.

But what (wilt thou ſay) may I not chide my wife? may I not tell her of her infirmities? may I not reprove her when ſhe doth amiſſe? reprove her thou maiſt, chide her thou maiſt not, unleſſe the offence be againſt God, and ſo do juſtly require a more ſharp reproof. If *Rachel* require that

of

of *Jacob*, which is onely in the
Gen. 30. 1. 2 power of God, *Give me children, or else I die*, *Jacob* may blame her impiety, with some acrimony, *Am I in Gods stead, who hath withholden from thee the fruit of the womb?* If *Jobs* wife tempt him to curse God, *Job* may check her more sharply, *Thou speakest like a*
Job 2. 9, 10. *foolish woman.* But otherwise in their own causes and quarrels, the *Husband* must reprove the *Wife* gently, and mildly, like *Helcana* when his wife *Hanna* mourned, because she had no children, and her rival did insult over her, he mitigated her grief with these kinde speeces: Why weepest thou? *Why is thy heart grieved? Am not I better unto thee*
1 Sam. 1. 7, 8. *than ten sonnes?* Again, reproof, in such a case must be given discreetly, not upon the sudden, rashly, not in open presence before company. Therefore *Cleobulus* of *Lindie*, one of the wise men of *Greece*, among other precepts

cepts to married men, giveth theſe two principally: 1 *Let not the Husband flatter the Wife to her own face.* 2. *Let him not reprove her before ſtrangers.* And *Marcus Aurelius* hath a pretty ſaying to this purpoſe: *A wiſe husband and one that would live in quiet with his wife, muſt obſerve theſe three rules: Often to admoniſh, Seldom to repove, Never to ſmite.*

Plutarch Apoth.

Marcus Aurelius.

But I cannot chooſe (will the impatient *husband* ſay) I muſt needs ſpeak, and if ſpeeches will not ſerve, I muſt uſe ſtroaks, I muſt try what ſtripes will do; I will curry her coat, and tanne her hide, I will make her ſmart but I will make her quiet. Indeed that is the way to pull an old houſe (as we ſay) about thy ears: the ready way to raiſe up more and more the duſt of unquietneſſe. Believe it, if gentleneſſe will not prevail to work quietneſſe, much leſſe ſtripes. But may I not correct my wife? No,

Eph. 5. 29. No, for she is thy Mate, thou and thy wife are but one flesh. *No man will hate*, much lesse beat his own flesh. It is an expresse prohibition, *Mal.* 2. 15. *Thou shalt not trespasse against the wife of thy youth.* *Chrysostome* saith, *It is the greatest reproach in the world for a man to beat his wife.* And *Plutarch* in the life of *Cato* the *Censor* affirmeth, that *He which smiteth his wife, doth all one as if he should lay violent hands upon the sacred images of the gods.* I close up this clause with the sentence of a later Writer: *The wives infirmities must either be taken away or born withall: He that can take them quite away, maketh the wife better and more commodious: he that can bear with them, maketh himself better and more vertuous.*

Chrysost.

Plutarch in vita Catonis.

Tossius.

Mutual duties between husband and wife, for the study of quietnesse.

Hitherto we have seen the duty of Man and Wife single by themselves, each in his place, for the practice of *Quietnesse*: Now it will not be amisse to direct them

them joyntly both together for their better preſervation of quietneſſe. Their mutual duties to this purpoſe are theſe: 1. Let them live together: *Let not the wife ſeparate her ſelf from her husband*, 1 Cor. 7. 10. *Let the husband dwell with the wife*, 1 Pet. 3. 7. And therefore in the name of God I dare pronounce, that raſh and perpetual deſertions or parting one from another in the married eſtate (a practice too common in theſe our times) is Antichriſtian: *Thoſe whom God hath joyned together, let no man put aſunder*. Mat. 19. 5. I know that in theſe caſes, diſcontented and diſſevered couples will alledge that this they do for quietneſſe ſake, which in their cohabitation or dwelling together is not to be hoped for, their nature being ſo contrary: But let me tell them, that this is a meer illuſion of Satan, who transformeth himſelf into an *Angel of light*, and by pro-

propounding a ſhew of living in quiet, for the compaſſing hereof, induceth them to gain-ſay Gods prohibition, and to make a moſt offenſive ſeparation. To this purpoſe excellently ſpeaketh the learned Father *Auguſtin*: *As conjunction cometh from God, ſo ſeparation proceedeth from the devill.* 2. Let them love together. In the Book of the *Canticles* each calleth the other *love*, and what a reflection there ought to be between their loves, we have already ſeen in their ſeverall loves. Now this love between them muſt be ſtedfaſt, not variable; ſetled, not mutable; well grounded, not raſhly conceived; for ſuch raſh love reſembleth onely a fire of ſtraw, making a blaze for a while, but ſoon out. 3. Let them draw the yoak together: *They are no more two, but one.* Man and Wife are partners, like two Oars in one Boat, therefore they muſt both

Auſtin. in Joh tract. 9

Cant. 2, 15.

Mat. 19, 8.

both ſhare together, and help together: when the husband is laborious, the wife muſt ſee that ſhe be not riotous; when the wife is thrifty, the husband muſt not be prodigal, for the husband which hath ſuch a wife, caſteth his labours into a botomleſſe ſack; and the wife that is ſped with ſuch an husband, draweth a cart heavy laden through a myrie way, without an horſe. 4. Let them be careful to ſupport one another: *Be gentle and friendly*, Eph. 4 31. *Bear one anothers burden*, Gal. 6. 2. Let the husband think that he hath maried a daughter of *Adam*, not free from infirmities. Likewiſe let the woman think that ſhe hath not married an *Angel*, but a ſon of *Adam*, not without corruptions; and ſo let them both reſolve to bear that which cannot be avoided. Let not the body complain of the head, though it ake or be out of temper: nor

the

the head of the body, albeit it be crooked or miſ-ſhapen. If the husband be given to brawling, or the wife to chiding, let them both beware of giving the occaſion. He that would not hear the Bell ſound, muſt take heed how he be meddling with the rope. 5. Laſtly, let them both ſee that they fear God, let them have reſpect unto the Word of God, for *this will keep them both from the way of evill, and from froward things*, Prov. 26. 12. This *will be to the head an ornament of grace, and a crown of glory to both their waies.* Prov. 4. 2.

CHAP.

Chap. X.

Parentall, Filiall, and Fraternall Quietneſſe.

Quietneſs between Parents and their children.

I Have been the longer in the diſcourſe of Quietneſſe between the *Husband* and the *Wife*, becauſe of all others maried parties eſpecally ſhould practice quietneſſe, and their unquietnes carrieth with it the greateſt blemiſh. I will be the briefer in handling the two other ſorts of *Oeconomicall Quietneſs.* viz. *The Quietneſſe of the Parent with the Childe*, and the *Quietneſſe* between the *Maſter* and the *Servant*. And firſt of the former of theſe two, *Parentall and Filiall Quietneſs.*

The neceſſity and excellency of the practice of it.

This *Oeconomical quietneſs* is a practice well beſeeming a Chriſtian family, and it is a gracious fruit of the word of grace, whoſe property (as is declared

firſt

first of all by *Malachy*, and afterward confirmed by the *Angel* unto *Zachary*) is *to turn the hearts of the fathers to the children, and the heart of the children to the fathers*: the very project of an happy quietnesse. And surely, I would to God there were not too needful cause to enforce this exhortation of *Parental and Filial quietnesse!* For who seeth not what lamentable presidents of more than unnatural unquietnesse are obvious in this kinde in many places? Many Parents are more *unquiet than the Dragons, and more unnatural than the Ostriges.* And many a childe is of a gastril kinde to disquiet his own nest, and of a very viperous brood, as if the fell Tigers had given them suck. In our times we see that verified which our Saviour did foretel should befal the later times. *The sonne at variance with the father, the father with the son, the daughter*

Mal. 4. 6.

Luk. 1. 17.

Lam. 4 4.

Mat. 13. 35.

in

in law againſt the mother in law, and the mother in law againſt the daughter in law. Therefore both Parents and children had need to go to School to ſtudy to be quiet.

How Parents ſhould practice quietneſſe.

And firſt for Parents: *Quietneſſe* is an excellent ornament to them; they of all others ought to be *ſober, grave, temperate, ſound in the faith, in charity, in patience, Tit.* 2. 3. It is for their own eaſe, for the good example of their children, and for the honour of themſelves and their family, to ſtudy to be quiet. Yea, it is expreſſly injoyned to them: *Fathers provoke not your children to wrath, Epheſ.* 6. 4. And again, *Fathers provoke not your children to wrath, leſt they be diſcouraged,* Col. 3. 21.

Directions to their practice hereof.

But what ſhall *Parents* do for the better performance of this practice of *Quietneſs?* (1) They muſt be careful to give their children due inſtruction; *Bring up*

up your children in the nurture and admonition of the Lord, Ephes. 6 4. So did *Abraham*, *David*, and *Bathsheba* bring up their children: And thus *Timothy* even in his childhood was instructed by his grandmother *Lois*, and his mother *Eunice*: for *The fear of the Lord is the beginning of wisedome*, *Job.* 28.28. And this is the onely means, *to avoid evil*, as Pride, *Arrogancy*, and *every evill way*, Prov. 8.13. (2.) They must seek to train them up in a lawfull calling, observing therein their natural inclination; for *even a childe is known by his doings, whether his work be pure, and whether it be right*, Prov. 20.11. (3) They must be provident to provide for them, for *Fathers ought to lay up for the children*, 2 *Cor.* 12.14. &c. *He that provideth not for his own is worse than an infidell*, 1 *Tim.* 5. *v.* 8. (4) They must not be too indulgent unto them; for as the Son of *Syrach* saith, *If thou bring*

Gen. 18.19. 1 Chr. 28.9. Prov. 31.1. 2 Tim. 1.9.

Syrac. 30.8, 9, 10, 11.

up

up thy ſon deliciouſly, he ſhall make thee afraid; if thou play with him, he ſhall bring thee to heavineſſe; Laugh not with him, leſt thou be ſorry with him, and leſt thou gnaſh thy teeth in the end. What was the cauſe of old *Eli*'s diſmal diſquietneſs, and of the inſolent courſes of his children? Was it not his own indulgency and connivency, when he ſhould have reproved and corrected them? Therefore *Solomon* ſaith, *Correct thy ſon, and he will give thee reſt, and will give pleaſures to thy ſoul*, Prov. 29 17. And again, *Withdraw not correction from thy child; if thou ſmite him with the rod he ſhall not die*, Prov. 23 13. Yet this correction muſt not be too ſevere, but done with moderation; *Fathers muſt not provoke their children unto wrath; they muſt not diſcourage them.*

1 Sam. 2. 23

Eph. 6 3. Col. 3. 28.

(5) They muſt be exceeding wary in manifeſting their affection; for it is a dangerous thing

for Parents to shew more love and affection to one child than to another (except upon great and just occasion) as we see by the example of *Jacobs* children, who because their father seemed to love *Joseph* their brother more than them, they took occasion to hate *Joseph*, and to work him much unquietnesse. *Parents* therefore to prevent the like inconveniences, are to use equality among their children, so near as may be, both in their ordinary usage of them, and in the distribution of their goods unto them. For as all men naturally are inclined too much to the love of worldly goods, so the unequal sharing of the same, doth oftentimes breed great brawles and pernicious debate between brethren.

Gen. 37.3.

(6) They must require no more of their children, than they are able to perform; for that is a great discouragment unto the childe

childe, when he ſeeth his Parents to grow too hard upon him, either in impoſing overmuch labour, or exacting more means of him than he is able to perform.

(7) The Parent muſt labour to maintain peace, unity, and concord between his children. A notable preſident to which purpoſe we have in *Scilurus* an heathen Parent, who having many children, and fearing leſt ſome unquietneſſe ſhould grow between them, to the end he might the better perſwade them to entertain a conſtant peace, and concord between themſelves, he took a ſheaf of many arrows, and offered it to each of his children one after another, willing them to break it: But they could not ſo long as the arrows were altogether in one bundle; at laſt pulling forth the arrows one by one, it was an eaſie matter for them to break

Plutarch. Apothegm.

them all, one after another. *Even thus* (said their father) *it is with you; so long as you remain united and love each other, no man can hurt or break you; but if once ye be dissevered one from another by strife or variance, every man may easily destroy you.* This duty of Parents to keep their children in peace and loving concord, did the *Lacedemonians* well observe; for when on a time two brethren fell at odds and contention one with another, they punisht the Father and Mother of those unquiet Brethren, because by good instruction, they had not prevented, or at least wise presently appeased the dissention of their children.

Plutarch in Lacon. Apoth.

(8) Parents must be careful to give good examples of *Quietnesse* unto their children. *Let Parents* (saith an ancient Philosopher) *so order and govern themselves, that their children seeing the same, as it were in a glasse; may*

Idem de educatione puerorum.

be reſtrained from diſhoneſt ſpeeches and wicked deeds. Let them do as Guides that ſhew the right way over Foords and Rivers, by going before thoſe whom they lead, that their children following their ſteps may conform themſelves unto their vertues, and ſo with them, and by them, may learn *Quietneſſe.*

If it be the duty of the Parent thus to live quietly with his Childe (as already hath been ſpecified) then much more is it the duty of the Childe to ſeek and to keep his Parents quietneſſe. *A wiſe ſonne maketh a glad father, but a fooliſh ſon is an heavineſſe to his mother,* Prov. 10. 1. And again, *A fooliſh ſonne is a grief unto his father, and a heavineſſe unto her that bare him,* Pro. 17. 25. And therefore excellent is that ſaying of S. *Auguſtine, Take away the beam from the Sun, and it will not ſhine; Take away the ſprings from the River, and it will*

How children muſt practice quietneſſe.

Auguſtin.

dry up? Take away the bough from the tree, and it will wither: so take away from children their duty to their Parents, and they are no longer children, but bastards and companions with those unto whom Christ said, Ye are the children of the devil. As we are to study to be quiet with all men, so especially must we shew it to our Parents, from whom we have received our being: We must first learn to shew kindenesse at home, and to requite our Parents, for that is good and acceptable before God, 1 Tim. 5.4. He who is out of quiet with his Parents, is as the *Viper*, which eateth through his Dam, and as the *Raven* which defileth his own nest. The *Lacedemonian* law did disinherit unquiet children. The law of Nations doth hold them infamous; And the Law of God (that *Judaical* law given by God himself to *Moses*) doth doom them unto death.

Joh. 8.44.

Plutarch in Lycurg.

Bodin. 1. lib. de rep.

Exod. 21.15

Where-

Wherefore that Children may not become liable to so foul a transgression, let them learn this friendly admonition.

Directions to the practice hereof

(1) They must alwaies have a reverent respect and estimation of their parents, whether they be rich or poor, whether gentle or froward; *Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long upon earth.* Respectful children are sure of a blessing, but a contemptuous and unquiet childe is near to curfing. *The eye that mocketh his father, and despiseth the instruction of his mother, the Ravens of the vallies shall pick out, and the young Eagles shall eat it,* Prov. 30. 17.

Exo. 20. 12. Eph. 6. 3.

(2) They must be careful to yield their due obedience, *Children obey your Parents in all things, for this is acceptable unto the Lord,* Coloss. 3. 20. And that we may know aright wherein we are to perform this obedi-

dience, the same Apostle speaketh thus in another place: *Children obey your Parents in the Lord, for this is right.* The neglect of which obedience, as it is a great breach of *Quietnesse*, so it doth incur the penalty of a grievous recompence. *If any man* (saith *Moses*) *have a sonne that is stubborn and disobedient, which will not hearken to the voice of his Father and to the voice of his mother, and they have chastened him, but he would not obey them, then shall his father and his mother take him, and bring him out to the Elders of his City, and shall say unto them, This our sonne is stubborn and disobedient, and he will not obey our admonition: Then the men of that City shall stone him with stones unto death,* Deut. 21. 18, 19, 20.

Eph. 6. 1

(3) They must seek to please their Parents, and beware of offending them: *Every one of you shall stand in awe of his father and mother,* Levit. 19. 3. As indeed

deed whoſoever truly loveth father and mother, feareth their diſpleaſure; and on the contrary, he who hath no regard how he doth behave himſelf unto his Parents, cannot chuſe but procure their diſpleaſure.

(4) They muſt be careful to help their Parents to relieve their wants, and to comfort them in their adverſity. It is the counſel of the Apoſtle, that *Children and Nephews ſhould recompence the kindneſs of their kindred*, 1 *Tim.* 5. 4. Then much more ought they to help their Parents, and to ſuccour them in their neceſſities. Neither ſhall they hereby perform any more than the payment of part of their debts, whereunto they are bound in conſideration of the benefits which they themſelves have received from their Parents.

(5) They muſt be content with patience to bear with the infirmities of their Parents.

What though thy parents be rigorous? what though they be froward? what though they be testy, sullen, wilful, spightful, or any wayes prone either to provoke, or to be provoked unto wrath? yet we must remember that they are our Parents, and what will not good children take with patience at their Parents hands? I conclude this clause with the sonne of *Syrach*:

Syrac. 39. 10 13, 14, 15.

Honour thy father and thy mother, in deed and in word, and in all patience, that thou maist have Gods blessing, and that his blessing may abide with thee in the end: For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations. Help thy father in his age, and grieve him not so long as he liveth. If his understanding fail, have patience with him, and despise him not when thou art in thy full strength: For the good entreaty of the father shall not be forgotten,

and

and for thy mothers offence thou ſh lt be recompenced with good, and it ſhall be founded for thee in righteuſneſſe.

Fraternal quietneſſe.

Whiles we are in this diſcourſe of *domeſtical Quietneſſe* between the *Parent* and the *Childe*, it will not ſeem impertinent to this place, if we take a view of *Fraternal Quietneſſe*, that *quietneſs* which is, or ought to be between *Brethren* and *Brethren*, between *Siſters* and *Siſters*, or between *Brethren* and their *Siſters*. A quality, where it is, ſo commendable, that *David* doth with admiration extol the ſame; *Behold how good and how pleaſant a thing it is, brethren to dwell together in unity*, Pſal. 133. 1. It is not onely good, but alſo pleaſant, if for *brethren* in profeſſion, much more for *brethren* both by nature and profeſſion, to be affectioned to *love one another with brotherly love*, and to entertain one another with *brotherly kindneſſe*,

Rom. 12. 10

2 Pet. 1. 7.

nesse. But unquietnes between brethren is a thing most unseemly, most babarous, and prodigious. *All enmity* (saith a wise heathen) *breedeth within our selves a thousand tormenting passions, but especially the enmity between brother and brother, for this is meerly unnatural.* When *Socrates* saw *Chærephon* and *Chærechrates*, two brethren, jarring and warring each with other, he said unto them, *Ye do now as if the hands which were created to help one the other, should hinder and hurt each the other; or as if the feet which were framed to bear one anothers burden, should supplant one the other; or as if the ears, which are coadjutors of mutual good, should wax deaf to hear good one from the other; or as if the eyes, which are fellow spies for the good each of other, should look asquint at the good one of the other.* You will grant it to be very unnatural either for the hands, or the feet, or the eyes

Plutarch.

Xenophon. lib. de dict. & fact. Socrat.

eyes, or the ears one to ſtrive againſt the other: much more unnatural and monſtrous will the ſtrife be between Brethren, becauſe the ayd which the one of them may and ſhould give unto the other, doth farre exceed the cooperation of the hands, the ſupportance of the feet, the co-audience of the ears, or providence of the eyes. As *Nature* doth abhor unquietneſſe among *Brethren*, ſo likewiſe it is deteſtable in the ſight of God. *For three tranſgreſſions of* Edom, *and for four (ſaith the Lord) I will not turn unto it, becauſe he did purſue his brother with the ſword,* Amos 1.11. And where *Solomon* ſpeaketh of thoſe things which the Lord doth eſpecially hate, he maketh this the upſhot of all the reſt: *The man that raiſeth up contentions among brethren,* Pro. 16.19. Of all the vials of the wrath of God powred down upon ſinners, this is one

Amos 1. 11.

of

of the forest, when a man (according to the phrase of the Prophet *Isaiah*) *is fed with his own flesh, and made drunk with his own blood*: that is, as a reverend pillar of our Church doth worthily expound it, when a man taketh pleasure in the overthrow of his own kindred, and seeketh the extirpation and destruction of his own seed. As there is no unity to the unity of loving *brethren*, so there is no enmity like to the enmity of *brethren*. *A brother offended is harder to be won than a strong City, and their contentions are like the bars of a Castle*, Pro. 18. 19. The meaning is, that the angers of brethren one of them towards another, are so sharp and vehement, that they can no more easily be subdued, than the strong defenced Towns can be conquered, nor more easily broken than strong iron bars. The implacable hatred of *Cain* against *Abel*, of *Esau* against *Jacob*, of

Bish. *King upon Jonah Lect.* 15.

Gen. 4 8. Ge. 27 41.

Airem

Atreus against *Thyestes*, of *Eteocles*, against *Polynices*, of *Romulus* against *Remus*, of *Bassianus* against *Geta*, together with the late more than tragical examples of brotherly dissentions in the Kingdome of *Argiers*, *Tunes* and *Barbary*, are they not as trumpets to sound out the truth hereof? *Woe unto that house where they of one house are divided*; and *a mans enemies are they of his own house*. Wherefore as my desire is to perswade quietnesse among all sort of people, so especially among Brethren. And where there is this unnatural variance and dissention, let me entreat them to consider with themselves how unseemly in nature, how offensive to God, how injurious to their own soules, how unbefitting Christians, yea, reasonable creatures, this their contention is. Let me presse *Abrahams* argument unto them: *Let there be no strife, I pray thee,* be-

Mat. 12. 25

Gen. 13. 8.

between thee and me, and mine and thine, for we are brethren. The name of *brethren*, the remembrance of affinity, should be a sufficient motive to stop all controversie, and to pacifie all enmity. Let brethren and kindred hold together, not like *Simeon* and *Levi*, *brethren in evil*, but like *David* and *Jonathan*, to preserve one another from evil. Let them bear and forbear one with another, let them be of one minde, and live in peace together. In a word, let both brethren and sisters to this purpose, follow that counsel which mellifluous *Bernard* gives to a sister: *My loving sister, hear what I speak unto thee, if in any thing thou hast grieved thy sister, or caused her to be sorrowful, satisfie her; if thou hast sinned against thy sister, repent before her; if thou hast scandalized her, ask her forgiveness; go on with speed to reconcilement, sleep not until thou hast made satisfaction,*

Gen. 49. 5. 1 Sam. 18 1

Bernard.

on, reſt not till thou return in peace, uſe all means poſſible to procure quietneſſe.

CHAP. XI.

Quietneſs between the Maſter and the Servant.

Houſhold quietneſſe between Maſters and Servants.

THere is yet one caveat more to be given as concerning *domeſticall quietneſſe*, and that is for the concord and agreement between *Maſters* and *Servants*, between *Houſholders*, and their *Families*, how there may be mutual *quietneſſe*. For between theſe, many times their happeneth much unquietneſſe, and in many houſholds are heard frequent complaints, ſometimes of the *Maſter* againſt the *Servant*, ſometimes of the *Servant* againſt the *Maſter*, ſomtimes of the *maid* againſt the *Miſtris*, and ſometimes of the *Miſtris* againſt the *Maid*.

Maid. Therefore it is fit that these also in their several places should have their directions for the practice of Quietness.

Duties of Masters & Mistresses for Quietnesse.

And first, I will begin with the *Master* of the *Family*, (let Mistresses read their lesson likewise in the same) because he hath the soveraignty, and is *Pater familias*, the Father and chief head of the family. And if he love his own quietnesse, or the quietnesse of his family, 1. Let him take heed of his choice, whom he do admit into his family; *David's* wary practice may be herein his worthy president. *A froward heart shall depart from me, I will not know a wicked person, who so privily slandereth his neighbour, him will I cut off; him that hath an high look, and a proud heart will I not suffer: Mine eyes shall be upon the faithful of the land that they may dwell with me: He that walketh in a perfect way, he shall serve me: He that worketh de-*

Ps. 101. 4 5 6, 7.

deceit ſhall not dwell in mine houſe: He that telleth lyes ſhall not tarry in my ſight.

2. Next unto his chuſing, let him look well unto the well uſing of his ſervants, enjoyn no grievous burthens unto them, nor require more of them than they are able: *Over your brethren ye ſhall not rule with cruelty*, Lev. 25 46. Give them their food in due ſeaſon, *Let there be ſufficient for the food of thy family, and for the ſuſtenance of thy maids*, Pro. 27. 27. Give unto them their deſerved pay and hire, *The labourer is worthy of his wages*, Luke 10.7. This muſt be duly and truly paid, for the neglect of this breedeth much unquietneſſe in the *Servant*, and a *crying ſinne in the ears of the Lord*, Jam. 5.4. Be not too ſevere in puniſhing, *He that is cruel troubleth his own fleſh* Prov. 11.17 nor too rigorous in threatening. *Ye Maſters forbear threatening, knowing that your Maſter*

Master also is in heaven, Ephes. 6. 9.

3. The good *housholder* who would preserve quietnesse in his housholds, must have a watchful eye over them and their conversation: *Be diligent to know the state of thy flock*, Prov. 31. 27. Oversee the way of thine housholds, and when thou seest unquietnes beginning to arise in any of thy family, seek to make a pacification, and quell the occasions of unquietnes in the beginning.

Exod. 2. 21. Gen. 13. 18.

4. He must be careful to give good example to the family, according to that of *David*, *Psal.* 131. 2. *I will do wisely in the perfect way, I will walk in the uprightnesse of mine heart in the midst of mine house*; Therefore he must be careful to avoid froward speeches, hasty gestures, and unquiet behaviour. And as by the word he is to instruct his family with all godlinesse, so

ſo by example he muſt ſhew unthem the pattern of ſobriety, meekneſſ, patience, and gentleneſſe, if he would have them peaceable and quiet within his houſe.

5. He muſt be content to bear with many faults and frailties in his family; not ſo to bear with them as to ſuffer them (for a good man muſt labour to cut off all evil from his family) but ſo that he do not ſuffer himſelf to be diſquieted by them. *Seneca* giveth this friendly counſel to his friend *Novatus*, (ſuppoſed to be *Junius Gallius* his adopted ſonne) that by no means he ſhould debaſe himſelf, to be diſquieted at the ſillineſſe, ſimplicity, or abſurdity of a ſervant, becauſe that is to make our minds ſervile, nor to be diſquieted when he doth not finde all within doors to his minde, for (ſaith he) without doors with content enough, we can behold

Senec. de Ira l. 3. 35.

hold dirty ways, raged cloaths, and ruinous walls, why then within doors when we finde not all things answerable to our expectation, should we fret and disquiet our selves? And the same *Seneca* doth report a memorable example of an unquiet Master, fitly met withall by the most peaceable *Augustus Cæsar*; This great Emperour being at a solemn supper with one *Vedius Pollio*, one of the servants of that *Pollio* had broken a Chrystal glasse, whom his cholerick master commanded presently to be carried away and to be thrown into his fish pond to feed Lampries for this his overfight: *Cæsar* hearing it, was much moved at the novelie of the cruelty, and howsoever he gave way to the present fury, yet to tax the furious master, and to prevent the like future displeasure, commanded that all the Chrystal vessels should be broken in his presence

Idem ibid. l. 3. c. 40.

ſuite, and that the fish-pond ſhould be filled up with earth. Where there is domeſtical diſlike, firſt admonition muſt go before correction: if correction muſt needs be uſed, this muſt be done with compaſſion, not with paſſion, and this not upon every ſlender ſurmiſe, not upon every ſiniſter accuſation: *Give me* (ſaith *Solomon*) *thine heart to all the words that men ſpeak, leaſt thou hear thy ſervant curſing thee*, *Eccleſ.* 7. 23.

Duties of ſervants for quietneſſe.

Now as concerning *Servants*, their eſtate and condition (as being in ſubjection) may put them in mind of their required quietneſs: which duty that they may the better practice, they muſt thus carefully demean themſelves in their affairs.

1. Firſt, they muſt have reverend awe and reſpect unto their Maſters and houſhold Governours: *Let as many ſervants as are under the yoak, count their Maſters*

Masters worthy of all honour, that the name of God and his doctrine be not blasphemed, 1 Tim. 6. 1.

2. They must yield obedience willingly and cheerfully: *Servants be obedient unto them that are your Masters according to the flesh with fear and trembling, in singlenesse of heart, as unto Christ,* Col. 3 22. *Not with eye-service as menpleasers; but with good will doing service,* Eph 6.6. Col. 3. 22.

3. They must seek to please their masters in all their words, gestures and actions: *Let servants be subject to their Masters, and please them in all things, not answering again,* Tit. 2. 9 Where that latter clause (μὴ ἀντιλέγοντας) *not answering again,* doth intimate an apparent means of the breach of quietnesse, when servants are too talkative, or when they bandy words for words, and are too malapert in their answers, or too prone unto complaints; and withall it sheweth an

an excellent means to redresse all this, which means is, *Discreet Silence.*

4. They must *in patience possesse their souls*, and inure themselves with a Christian contentation to bear with their masters infirmities and frowardnes: *servants must be subject to their masters with all fear, not onely to the good and gentle, but also to the froward*; 1 Pet. 2. 18. By which place we may behold an objection prevented. The impatient servant might peradventure stand upon this: My Master is outragious, Bedlam and furious without any mercy, without any mean, and therefore what hope is there to have quietnes with him? How can I brook his continual unquietnes? The Apostle maketh answer, that howsoever the case standeth, yet it is the servants duty to be patient, and to embrace quietnes: and to this end he doth propose to their imita- Matt. 21. 19

1 Pet. 2. 18.

tion the example of our Saviour Christ Jesus, *who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously*, 1 Pet 2.2,3. And to this purpose *Seneca* relateth a memorable speech of an old Courtier in his time, who being demanded, *How he had obtained so rare a thing as old age in his service in Court? By suffering injuries* (saith he) *and giving thanks.*

1 Pet. 2. 23.

Sen. de Ira. lib. 2. c. 33.

5. *Servants* must labour to maintain quietnesse between themselves: As they are to be quiet towards their *superiours*, so they must study to be quiet with their *equals* and *fellow-servants*: one must not envy another, nor provoke another, nor wrong another, for that is the way to set the whole house out of order. He is an *evil servant that hateth his fellowes*, or insulteth over them; *His portion shall be with hypocrites.* I conclude this section, and

Matt 24. 43, 50.

and ſo this whole diſcourſe of *domeſtical Quietneſſe*, with that worthy ſentence of learned *Auguſtine*: *That family* (ſaith he) *is moſt firm and ſure, where the Maſter of the family is like* Joſhua, *religious*; *the Miſtris like* Abigaile, *diſcreet and vertuous*; *where the Father is like* Abraham, *faithful*; *the Mother like* Sara, *helpful*; *the Son like* Iſaac, *dutiful*; *Brethren and Siſters like* Laban *and* Rebecca, *cheerful*; *the Servant like the Centurions ſervant, tractable. There is quietneſſe in the houſe, when every one of the houſe ſtudieth for quietneſſe, when man and wife live together in unity, ſervants and companions in unanimity*; *when ſuperiours give examples of integrity, inferiours diſcharge their duty, when the elder ſort are patterns of ſobriety, and the younger ſort veſſels of ſanctity.*

Aug. tract. 15. in Joh.
Joſh. 24. 14.
1 Sa. 25. 25
Gen. 18. 19

1 Pet. 3. 6.
Gen. 26. 6.
Gen. 24. 60.

Luke 7. 8.

CHAP.

CHAP. XII.

Political Quietneſſe: And firſt of Quietneſſe between Nation and Nation.

Political quietneſſe.

HItherto we have heard inſtructions for *Domeſtical Quietneſſe* in private families; now we are to proceed to a diſcourſe of *Political Quietneſſe* abroad: For it is not onely required of us that we ſtudy for *Quietneſſe* at home, but *as farre forth as it is poſſible*, and in us lyeth, we are to labour to *be at peace with all men.* This *Political Quietneſſe* (that we may methodically take notice of it) may be diſtributed into a two-fold rank.

Rom. 12. 18

1. *National Quietneſſe* betwixt Nation and Nation.

2. *Civil Quietneſſe* betwixt people of the ſame Nation.

National quietneſſe.

As concerning the former of

theſe

theſe two, it is commonly called by the name of *Peace*, the contrary whereof is called *Warre*. And this is it which we are to learn for the practice of it: *Peace and quietneſſe betwixt Nation and Nation is by all means to be maintained and preſerved.* It was the Grace of the glorious time of Grace, ſo long ago propheſied of to be under the Goſpel of Chriſt, that then men ſhould *break their ſwords into plow-ſhares, and their ſpears into pruning hooks. Nation ſhould not lift up a ſword againſt Nation, neither ſhould they learn to war any more.* Mic. 4. 3. And ſo Zach. 9. v. 10. *The battle bow ſhall be cut off, and he ſhall ſpeak peace unto the heathen from Sea to Sea.*

Mic. 4. 3.

Zach. 9. 10.

I am far from that *Anabaptiſtical phrenſie*, as ſimply to deny the lawfulneſs of *Warre*, or peremptorily to condemn all uſe of Arms; for I know that *there is a time for warre as well as for*

Warre not ſimply condemned.

Eccleſ. 3. 8.

peace: I acknowledge that wars are sometimes of equity, sometimes of necessity, and many times both approv'd and upheld by divine authority. *The Lord is a man of war, his name is Jehovah*, Exod. 15.3. There are *Battles* which are called *the Lords battles*; and of many a battle it may be said, *The war was of God, The Lord teaching men how to war*, and being *the chief Captain and Leader in the war*, as also *decreeing the victory of the war*.

Exod.15.3.

1 Sa.18.17 1 Chro.5.22 Psal. 144 1 Josh. 5.15. Psal.18.34, 35.

But yet notwithstanding I farre preferre *peace* before *warre*; and pleading now for *quietnesse*, I am of the same minde which *Timotheus* was of when he gave counsel to the *Thebanes*: *Warre is not to be undertaken when peace and quietnesse may be gotten*. And I approve of that short, but sharp answer, which *Archidamus* gave to the *Æolians*, when they asked his advice concerning aide, that the *Argians* required of them

Yet peace is to be preferred before war. *Plutarch. Apotheg.*

Idem ibid.

them in a time of war, he wrote back in a large paper only theſe few words, *Quietneſſe is good:* For *Xenophon* writing of the acts of the valiant *Greeks*, ſheweth that *it is more glory to overcome by wiſedome than by force, and that all wiſe men do abſtain as much as they are able from warre*, albeit they have thereunto juſt occaſion. Yea, the *Oracle* of the *Roman Orators* was wont to ſay, that a *diſadvantageable peace is to be preferred before a juſt war.* And again, *They who deſire warre when they may have peace, are deteſtable creatures.* It is reported in the life of Saint *Auguſtine*, that *He would never pray for ſuch as had wilfully and voluntary thruſt themſelves into needleſs warres.* And in his moſt excellent writings we finde this pithy ſentence: *Wars howſoever juſt, yet prove troubleſome and ſorrowful to the beſt.* And therefore the ſame Author writing to his

Xenophon.

M. T. Cic. Iniquiſſima pax juſtiſſimo bello eſt anteferenda

Poſſid. in vita Aug.

Auguſt. de civit. Dei. lib. 19.

Idem Epist. 150. ad Bonifac.

friend *Bonifacе*, doth advise him, *Before all trophies and triumphs attending upon warlike victories, to prefer quietnesse.* To the which purpose he doth alledge that ancient mandate given by God himself unto the Jews, that *before they denounced war against any place, they should first offer peace.*

Deut. 20. 10

An admonition to thankfulnesse for our common peace. K. *James.* Lam. 4. 26. Gen. 18. 11.

It is not a common blessing which we of this Island at this day enjoy, in that we are free from wars, and enjoy a common *Quietnesse.* The great *Defender of the Faith*, *The breath of our nostrils: The Anointed of the Lord*, came unto us like *Noahs Dove*, with an olive branch of peace: Our *Augustus* hath shut the iron gates of war, and setled peace amongst us. We may *sit every man under his vine, and under his fig-tree, and there is none to make us afraid.* The Lord hath given our *David* rest round about from all his enemies, and

2 Sam. 7. 1.

Jer. 23. 6.

under

under him our *Iſrael* doth dwell ſafely. Had we ever felt the ſcourge of Warre, we would better prize this garland of peace; had we been in the coats of our fore-fathers, or did we feel the miſeries of our neighbours, we ſhould have known how to eſteem this ſo great a bleſſing. We hear not the murthering peeces about our ears, we ſee not our churches and houſes flaming over our heads, we fear not the rapes and outragious violences to be offered our wives, our daughters, our matrons and our virgins. We feel not the rifling of our houſes, robbing of our goods, and the miſerable inſolencies of inſulting enemies. We hear not the confuſed cryes of men killing, encouraging to kill, reſiſting dying. We ſee not the tender babes ſnatcht from the breſt of their mothers, either bleeding upon the ſtones, or ſprawling

upon the pikes. We ſee not the high-ways ſtrawed with breathleſſe carkeiſes, men and horſes wallowing in their bloud, and the gaſtly viſages of wounds and death in all places. We know not how cruel an enemy is, nor how burdenſome War is. Look we round about us: All our neighbours have ſeen and taſted theſe calamities; onely this Iſland, our *Brittanie*, our dear Countrey, like the *Center* ſtandeth unmoveable, whiles all the reſt of the world hath been whirled about in theſe tumultuous broiles. We have peace abroad, and peace at home; men may travel ſafely at home, *Merchants* traffick without danger abroad, *Artificers* may ſing in their ſhops, *Husband-men* may cheerfully follow the plow, *Students* comfortably apply their bookes; all which things by *Warre* are interrupted. Oh that we were ſo happy, as herein to know

know our own happineſſe! O that there were an heart in us truly to be thankful to our good God for theſe ſo great benefits! But we do not conſider it; we think not upon it; and who is as he ought to be, truly thankful for it? How many are there among us who repine at this our peace, and both wiſh and pray for wars? Alas! what good, what profit, what ſweetneſs do they find in war? When wars are rife, Laws are ſilent, Arts ceaſe, thrift decayeth, horrour, fear and miſery is on every ſide. Where wars are, there it happeneth as it did in the dayes of *Aſa*; *There is no peace to him that goeth out or in, but great troubles to all the inhabitants: Nation is deſtroyed of Nation, and City of City, and all are troubled with adverſity.* The Prophet *Iſaiah* ſpeaking of the troubles which happened in the time of wars, ſaith, that the people in ſuch a caſe

2 Chro. 15. 5, 6.

ſhall

Verse 20. *shall be as meat to the fire.* Warre is as the fire, it feedeth upon and destroyeth the people, as fire consumeth the straw or wood, or like as an hungry man snatcheth at the right hand and at the left, and is not satisfied. Such is the unsatiable and hungry desire of war: there is no measure or satiety of bloud. O therefore

Psal. 122. 6. *Pray for the* continuance of the *peace of our Jerusalem: They shall prosper that love it.* In our dayes, *Let peace flourish*, and after our dayes to our posterity *abundance of peace so long as the Sunne*

Psal. 72. 7. *and Moon endureth.*

CHAP.

CHAP. XIII.

Civil Quietneſſe: And firſt of that which ought to be between the Magiſtrate and ſubject.

FRom this *National Quietneſſe* abroad, we now come to *Civil Quietneſſe* at home, that *quietneſſe* which *David* maketh mention of, *Peace within the walls*, Peace and *Quietneſſe* at home among our ſelves. For what ſhall it profit us to have peace abroad, if we want peace at home? What advantage will it be unto us to be freed of the danger of a forreign enemy, if we be endamaged with inteſtine enmity? This is the glory of a Kingdome when it is like unto *Jeruſalem, a City*, or a Kingdome that is *compact together*, or *at unity within it ſelf*. This *Civil quietneſſe* may be conſidered in a threefold ſubject. Civil quietneſſe. Pſ. 122. 7. Pſal. 122. 3.

1. Be-

1. Between the *Magistrate* and the *Subject*.

2. Between the *Pastor* and the *People*

3. Between *Neighbour* and *Neighbour*.

Quietnesse between the Magistrate and Subject. 1 Tim. 2.1, 2, 3.

And first, for the first of these three, *Quietnesse* between the *Magistrate* and the *Subject*; the Apostle *Paul* doth commend it unto us, 1 *Tim* 2.1,2,3. *I exhort therefore, that first of all supplication, prayer, intercessions, and giving of thanks be made for all men, for Kings and for all that are in authority, that we may live a quiet and peaceable life in all godlinesse and honesty, for this is good and acceptable in the sight of God:* where Magistrate and Subject both embrace quietnesse; there God is well pleased, truth and equity is sure to be administred; There *the mountains* (as *David* speaketh) *bringeth forth peace unto the people, and the little hills righteousnes to the mountains*: that is (as a learned

Psal. 72.3.

learned Writer doth interpret it) *The great ones will defend their inferiours, and the inferiours bleſſe their ſuperiours: The Magiſtrate right the ſubject, and the ſubject reverence the Magiſtrate.* On the contrary, when the Magiſtrate and the ſubject are at variance, there is *Manaſſes* againſt *Ephraim*: and *Ephraim* againſt *Manaſſes*, and both againſt *Judah*, both againſt the peace of the Church, both againſt the peace of the Common-wealth: therefore both *Magiſtrate* and *Subject* are to endeavour to practice *Quietneſs*.

Bart. Meſſ. mor. in Pſal.

Eſay 9.15.

The *Magiſtrate* muſt remember that he is the miniſter of *God* for the peoples good, therefore he ſhould be of *Davids* reſolution: *For my brethren and companions ſake, I will not ſay, Peace be within thee: becauſe of the houſe of the Lord our God, I will ſeek thy good.* Their duty (ſaith Seneca) is to *warrant the ſleep of their ſubjects*

The Magiſtrates practice of quietneſſe Rom. 13.4. Pſ. 122. 8,9.

Seneca de clementia.

jects by their own wakefulneſſe, their peace by their own labour, their eaſe by their own induſtry. The Titles which *Julius Pollux* gave unto the Emperour *Commodus*, may perſwade all Magiſtrates unto quietneſſe: for by reaſon of his quiet behaviour towards his ſubjects, he was ſtiled with theſe honorable titles; *The father of the people, gentle, loving, merciſull, juſt, courteous, affable, ſober, gracious*: the which Titles may learn Magiſtrates their duties for the practice of Quietneſſe.

Julius Pollux de Commodo Imperat.

1. They muſt have a fatherly care of them, for they are called *Nurſing Fathers*; and therefore as *Procopius* ſaith, *They muſt do all for the ſafegard of their people.* and (as it was ſaid of *Trajan*) *They muſt ſo behave themſelves to their ſubjects, as fathers do to their children.*

Iſay 49 23. *Procopius Tu cum civibus tuis quaſi parens cum liberis vivis. Plinius de Trajano.*

2. They muſt be carefull to maintain the peace of their ſubjects,

jects, *that under them they may lead a quiet and a peaceable life.* It was the ſingular commendation of *Lewes* the ninth of *France*, and of Engliſh *Alphred* and *Canutus*, that in their dayes men might travel in all places abroad in peace, and live at home in all manner of quietneſſe.

1 Tim. 2.

Ionvil. hiſt. c. 94.

3. They muſt maintain juſtice and equity among them, that none may ſuſtain injury in his perſon, name, or goods. They muſt take heed that they deal not *unjuſtly, nor accept the perſon* of the wicked, but do right to the poor and fatherleſſe, deliver the poor and the needy, and ſave them from the hands of the oppreſſor.

Pſal 82. 2.

4. They muſt be facile and eaſie to hear the complaints of their pooreſt ſubjects, following the example of *Valerius Publicola*, who is commended by *Plutarch* for giving eaſie acceſſe and audience to all that came to ſpeak

Plutarch in vita Valer. Public.

ſpeak unto him, and eſpecially for that he diſdaineth not to hear poor mens cauſes.

5. They muſt execute juſtice againſt tranſgreſſions and treſpaſſes, For *they bear not the ſword in vain, but are appointed by God to execute wrath on them that do evil.* Rom. 13. 4.

6. They muſt be more inclined to *clemency*, than to *cruelty*, for *Cruelty* (ſaith *Seneca*) *is a vice not of man, but of beaſts, neither is there any greater enemy, than cruelty unto quietneſs.* In a word, let Magiſtrates learn the practice of *Quietneſs*, out of that golden Table of *Ptolomy Arſacides*, which the Emperour *Marcus Aurelius* found at *Thebes*, which for the worthineſſe thereof that worthy Emperour cauſed every night to be laid at his beds head, and at his death gave it as a ſingular treaſure to his ſonne *Commodus*. The Table was written in Greek characters, and contained Seneca de clementia.

tained in it theſe proteſtations, *I never exalted the proud rich man: neither hated the poor juſt man: I never denied juſtice to the poor for his poverty, neither pardoned the wealthy for his riches: I never gave reward for affection, nor puniſhment upon paſſion: I never ſuffered evil to eſcape unpuniſhed, neither goodneſſe unrewarded: I never denied juſtice to him that asked it, neither mercy to him that deſerved it: I never puniſhed in anger, nor promiſed in mirth: I never did evill upon malice, neither good for covetouſneſs: I never opened my gate to the flatterer, nor mine ear to the backbiter: I alwayes ſought to be beloved of the good, and feared of the wicked: I alwayes favoured the poor that was able to do little, and God, who was able to do much, alwayes favoured me.*

The Subjects practice of quietneſs. Tit. 3. 1, 2.

For the *Subjects* practice of Quietneſſe, it is at large preſcribed by the Apoſtle *Paul*, *Tit.* 3. 1, 2. *Put them in mind to be ſubject*

ject to principalities and powers, to obey Magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness to all men.

Pareus in Rom. 13. Pareus hath observed six principal duties which subjects owe unto the Magistrate, for the better performance of this practice of *Quietnesse*.

1. *Honour* and *Reverence*: *Fear God, honour the King*, 1 Pet. 2.17. *The King* (saith S. *Augustine*) *beareth the Image of God, and so do all subordinate Magistrates: I have said ye are gods, therefore they are to be honoured, therefore they are to be reverenced. He that despiseth them, despiseth God in them.* And therefore the Lord doth expressly forbid all unreverent thoughts and speeches against them: *Thou shalt not speak evil of the Judge, neither shalt thou speak amisse of the Ruler of the people.*

1 Pet. 1.17

Augustin. in Psal. 82. 6.

Exo. 22, 28.

2. *Subjection* and *Obedience*: Let

Let every ſoul be ſubject to the higher powers, for there is no power but of God; and the powers that are, are ordained of God: Whoſoever therefore reſiſteth the Magiſtrate, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive unto themſelves damnation. Ro. 13. 1, 2.

But what if he be an evil Magiſtrate? The wickedneſſe of the Magiſtrate doth not deprive him of his right to command, neither doth it exempt the *Subject* from his duty to obey: we muſt *be ſubject not onely to the good, but alſo to the evil and froward,* 1 Pet. 2. 18. 1 Pet. 2. 18.

But what if their commandement be directly againſt Gods commandement? *We muſt rather obey God than man.* Acts 4. 9.

What? may we reſiſt in ſuch a caſe? No, but as *Ambroſe* teacheth us, in ſuch a caſe *we may refuſe the doing of the fact, not the ſubmitting of our ſelves to the penalty; we may mourn, not move rebellion; we may intreat, but not fight;* *Ambroſ. orat. in Auxent.*

fight; we must offer our allegeance, though we dare not yield to wicked performance.

3. *Maintenance: Give unto Cæsar the things that are Cæsars,* Matt.22.21 *Matt.22.21. Give to all men their due, tribute to whom tribute belongs, custome to whom custome belongeth,* Rom.18.6. *Rom.13.6.*

4. *Assistance: Ittai* his fidelity to *David* must be our president for faithful assistance unto our Governours: *In what place my Lord the King shall be, whether in life or death, even there will thy servant be,* 2[Sa.15.21 *2 Sam.15.21.*

5. *Charity*, in covering and extenuating the faults of our Governours: good *Shems* and *Japhets* Ge.9.22.23 will cover the nakedness of their fathers, unquiet *Chams* will be blazing of the same abroad unto their disgrace.

6. *Prayer: Pray for them that are in authority, that we may live a peaceable and quiet life under them:* 1 Tim.2.1. and this prayer for *Magistrates*

giſtrates is ſo excellent a means to preſerve *Quietneſs*, that the Emperour *Conſtantius*, father of the great *Conſtantine*, was wont to ſay, that *Nothing did more preſerve him and his Subjects in quietneſs one with another, than their daily prayers one for another.* *Euſeb. in vit. Conſtant. lib. 1. & lib. 4.*

Chap. XIV.

Quietneſſe between the Paſtor and the People.

As there ought to be *Quietnes* in the Common-wealth between the *Magiſtrate* and the *Subject*, ſo ought there to be *Quietneſs* between the *Paſtor* and *People* in the Church: For every Congregation is a little Common-wealth within it ſelf; and there is ſuch affinity between the *Paſtor* and the *People*, as between the *Parent* and the *Children*, between the *Shepheard* and the *Flock*, between the *Houſhold* Quietneſſe between the Paſtor and people. 1 Cor. 4. 15 Act. 20. 28.

Luke 12.42 *Houſhold* and the *Steward* of the houſe. If therefore *Quietneſſe* be ſo neceſſary in theſe latter, much more neceſſary is it for the former. The *Paſtor* or *Miniſter* is called, *The glory of the people*, and the *People* again are called, *The joy and glory of their Paſtor*: *Concord* and *Quietneſſe* are the *joy* and *glory* both of *People* and *Paſtor*; and therefore both of them muſt labour to maintain *Peace*, both muſt practice *Quietneſſe*.

1 Cor 1.14

Phil. 4.1.

The Paſtors practice of quietneſſe: Tit. 2. 7. Mar. 9. 50. Iſay 52.7.

And firſt to begin with the *Paſtor*, becauſe he ought to be an example unto his flock; it doth much concern him to *ſtudy to be quiet*: He is *The ſonne of peace*, therefore he muſt *love peace*; he is the *Meſſenger* of peace, therefore he muſt ſpeak peace; he is the *Miniſter* of *Reconciliation*, therefore he muſt be careful to follow peace, and to practice quietneſs in his converſation. I ſhall not need to preſſe

2 Cor. 5.18.

the

the equity and neceſſity of this duty of *Quietneſſe* to the *Paſtors* practice, becauſe every one (even the moſt unquiet *Belialiſt* in his Pariſh) will be ready to read this Lecture unto him, and to caſt it in his teeth, that he ought to be a quiet man.

But whatt quietneſſe is that which moſt commonly the common people do affect or expect from the *Miniſtry*? If their *Paſtor* do not trouble them (ſo they deem it) with much preaching, if he let them alone in their ſinnes, and not ſpeak againſt their vanities, but temporize, and ſooth them up in their ſinful humours; O ſuch a Paſtor is a quiet man, a peaceable Prieſt, a right Churchman, a Chaplain for their turn; but if he be a Paſtor which hath reſpect unto his conſcience in his calling, if *he preach the word in ſeaſon and out of ſeaſon*, if he reprove ſinne, withſtand vanities, and labor in

In vulgar eſtimation.

Ezech. 13. 19.

2 Tim. 4. 1, 2, 3.

his place to beat down ungodlineſſe, let his habit be never ſo conformable, his converſation never ſo commendable, and his practice never ſo peaceable, yet he ſhall be reputed an unquiet man, and (as *Ahab* thought of *Elias*) a troubler of *Iſrael*. If he will not *couch down* with *Iſacar*, nor *flatter* with *Zidkia*, nor yield to every baſe reckoning, like the *Levite of Bethlem Judah*, but *doing the work of an Evangeliſt*, look for the *ſingle honour* (at leaſt) of an *Evangeliſt*, and imparting *the whole counſell* of God, require *a part* (at leaſt) of his allotted *portion*, if he will not give way to every ſacrilegious devouring of holy things, he is traduced as an enemy unto *Quietneſs*, a man of a turbulent ſpirit, a proud Prelate, a covetous Caitife, a man of contention.

4 Ki. 18. 17. Gen. 49. 14, 15. 1 Kin. 22. 24 Judg. 17. 12, 12. 2 Tim. 4. 5. 1 Tim. 5. 17 Act. 20. 27. Gal. 6. 6.

I cannot (I would I juſtly could) acquit the Tribe of *Levi* from all unquiet perſons.

Among the many Paſtors of our *Iſrael*; ſome no doubt there are who deſerve this ſharp taxation. Some would be quiet, but cannot; ſome may be quiet, but will not; ſome are too quiet, ſome too unquiet; too quiet in the Pulpit, too unquiet in practice: greedines in exactions, factious oppoſitions, fiery reprehenſions, needleſs oppoſitions, and ſuch like, are no ways to be approved, but by all means to be avoided, for the avoiding whereof, and for the better performance of the practice of quietneſs, the Book of God doth preſcribe unto all faithful Paſtors, theſe directions,

1. For the diſcharge of their calling, let them be careful to *do the work of an Evangeliſt, preach the Word, be inſtant in ſeaſon and out of ſeaſon*; let them *take heed to themſelves, and to the flock over which the holy Ghoſt hath made them overſeers.*

2 Tim. 4. 5.
Ibid. v. 1.
Act. 20 28

2. For their *Doctrine*; let them study to *approve themselves unto God, workmen that need not to be ashamed, rightly dividing the word of truth*; But let them *shun prophane and vain bablings, together with vain questions and strife about words whereof cometh envy, strife, railings, evil surmising, &c.* And let them *keep the form of wholsome words in faith and love.*

2 Tim. 2. 15, 16.
2 Tim. 6. 4.
2 Tim. 1. 13

3. For their *Application*; let it not be done in malice, but in love, not with bitternesse, but with mildnesse, according to that example of the Apostle 1 *Thes.* 2. 10. *You know how we have exhorted, and comforted, and admonished every one of you, even as a father doth his children.*

1 Thess. 2. 10.

4. For their *Conversation*; let them remember to observe and practice that which the Apostle requireth; let them be *blamelesse, vigilant, sober, modest, hospitable, just, holy, temperate, not self-willed, not soon angry, not given to wine,*

1 Tim. 3. 2, 3, 4.
Tit. 1. 6, 7, 8.

wine, no ſtriker, not given to filthy lucre, not brawlers, not covetous, but lovers of good men, patient, and ſuch as can rule his own houſe well, having their children in ſubjection with all gravity.

5. For their *Cohabitation*; let it be familiar, but not popular: *Follow charity and peace with them that call on the Lord with a pure heart, not as Lords over Gods heritage, but as examples to the flock; to the weak they muſt become as weak, that they may gain the weak, and be made all things to all men, that ſo by all means they may ſave ſome.* 2 Tim. 2. 22. 1 Pet. 5. 3. 1 Cor. 9. 22.

6. For their *Reſolution*, they muſt thus reſolve with themſelves; *In all things to approve themſelves as the miniſters of God, in much patience, in affliction, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings, by pureneſſe, by knowledge, by long ſuffering, by kindneſs, by love unfained, by the word of truth, by the* 1 Cor. 6. 4, 5, 6, 7, 8, 9, 10.

power of God, by the armour of righteousnes, on the right hand, and on the left, by honour and dishonour, by evil report and good report.

The peoples practice of quietnes with their Pastor.

Having taught the Pastor quietnesse, it now remaineth that the people likewise be taught this lesson, to be like affectioned unto their Pastor: A lesson needful to be taught unto them; for commonly they are most averse from it, and being many against one, many times make it their chiefest glory to vex and disquiet their Pastor. The meekest *Moses* wanteth not a *Jannes* and *Jambres* in his own Parish to resist him: The most innocent *Elias* wanted not a *Jezabel* to hunt him: The most painfull *Paul* wanted not an *Hymeneus*, and *Alexander* to disquiet him. And the most reverend *Athanasius* shall be sure to have some bold spirited Schismatick to traduce him and maligne him. Therfore this lesson of *Quietnesse* is a Lecture

Exod. 7. 11. 1 Tim. 3. 8.

1 Kin. 10 2.

1 Tim. 1. 20.

Socrat. hist. eccles. l. 1. cap. 20.

ſture fit for all our Congregations; that the people *ſtudy to be quiet* with their Paſtors, and that ſo much the rather, for as much as in their Paſtors quietnes doth conſiſt their own quietneſſe, their *Paſtors* grief is their own hurt, and whoſoever ſhall ſet himſelf againſt his Paſtor, to vex, trouble, or diſquiet him, the Lord doth reckon that *injury to be done againſt himſelf.* Heb. 13.7. Luke 10.16

And that the people may the better practice this, let them obſerve and put in practice theſe few directions. Directions to the practice of it.

1. Let them duly reſpect and reverence their Paſtor; *I beſeech you brethren, know them that labour among you, and that are over you in the Lord, and admoniſh you that you have them in ſingular love for their works ſake.* 1 Theſ. 5.12 Heb. 13.17

2. Let them ſubmit themſelves with all holy obedience to his doctrine and diſcipline. *Obey them that have the over-ſight of*

you, and submit your selves unto them, for they watch for your souls, as they who must give account for you.

3. They must yield unto him willingly and truly his alloted maintenance: *Let him that is* Gal. 6. 6. *taught in the word make him who hath taught him, partaker of all his goods.*

4. They must take their *Pastors* part, and defend him against all wrongs and injuries offered unto him, according as the Apostle speaketh in the commendation of *Aquilla* and *Ppiscilla*, *that for his life they were content* Rom. 16. 4 *to lay down their own necks*; for which they deserved *praise*, not onely of *him*, but *also of all the Churches*.

5. They must be content to bear with his infirmities, considering the frailties of humane nature, the multiplicity of labours, and manifold grievances which are incident to their callings,

lings, and offered unto their perſons.

6. They muſt pray for him, both for his calling, *that the dore of utterance may be opened unto him to ſpeak the myſteries of Chriſt as he ought to ſpeak*: and for his proſperity, *Bleſs O Lord his ſubſtance, as it is ſaid of* Levi, *Deut.* 33. 11. and for his peace and quietneſſe, *Brethren* (ſaith the Apoſtle unto the *Theſſalonians*, in the behalf of himſelf, and the reſt of thoſe who preached the Goſpel unto them) *Pray for us that the word of the Lord may have free courſe, and that we may be delivered from unreaſonable and evil men.*

Col. 4. 3.

Deut. 33. 11.

2 Theſ. 3. 2.

Chap. XV.

Quietneſſe between Neighbour and Neihgbour.

Neighbor-ly quietnes, wherein it consistteth.

Quietneſs between *Neighbour* and *Neighbour* is that peaceable unity and concord which one neighbor ought to have with another; which doth herein shew it self, when *neighbour* & *neighbour* do friendly accord together, when the *poor* do not envy the *rich*, nor the *rich* deſpiſe the *poor*; nor the *mighty* oppreſſe the *mean*, nor the *mean* sort oppugn the *mighty*, nor the *ſuperiour* diſdain his *inferiour*, nor the *inferiour* set light by his *ſuperiour*; but every one in his place doth labour to preſerve the peace, quietnes and proſperity of his *neighbour*.

The neceſſity of it.

This *neighbourly quietneſs* is ſo neceſſary, that without it there can

can be no true vicinity. Unquietneſſe among *neighbours* is like a raging fire, according to the propheſie of *Jotham* the ſon of *Jerubbaal*, *A fire ſhall come from Abimelech which ſhall devoure the men of Shechem and the houſe of Millo, and a fire ſhall come from Shechem and the houſe of Millo to devoure Abimelech*: which fire was that civil diſſention whereby they were deſtroyed one by another. And as *Abimelech* in the ſame hiſtory, when he had deſtroyed the City of the *Shechemites*, did ſow it with ſalt to make it for ever unfruitful. So diviſion among *neighbours* is like the ſowing of ſalt, cauſing barrenneſſe of all goodneſſe, where there is that unquiet unneighbourlineſs. Contrariwiſe, where concord and quietnes is among neighbours, there (as *Eſay* ſpeaketh) *The hatred of Ephraim ſhall depart, Ephraim ſhall not envy Judah, nor Judah vex Ephraim*; that

Judg. 9.20.

Ibid. v. 45.

Iſa. 11, 13.

is,

is, there shall be no variance, no discord, no contention, *no complaining in the streets*; But as *Jerusalem* was a *City compact within it self*, so that *neighbour-hood* shall be at unity within it self, and shall be sure to prosper with that blessing which the Psalmist speaketh of, *There the Lord commandeth the blessing, even life for evermore.*

Psa. 144. 13.
Psa. 122. 3.
Psa. 133. 3.

Directions for it.

Particular Instructions for the preservation of this Neighbourly Quietnesse we shall more fully take notice of in their proper place, briefly and by the way observe these few particular directions for this present purpose.

1. Let every man walk conscionably in his calling: *Let every man* (saith the Apostle) *abide in that calling wherein he is called.*

1 Cor. 7. 20

2. Let every one *do service one to another by love*, and seek to procure the publick good, and please all men in all things, *not*

Gal. 5. 13.

seeking

ſeeking his own profit, but the profit of many.

3. *Let nothing be done through ſtrife or vain glory, but be kindly affectioned with brotherly love, in honour preferring one another; rejoyce with them that rejoyce, weep with them that weep, be of the ſame mind one toward another. Mind not high things, be not wiſe in your own conceits. Recompence to no man evil for evil. Procure things honeſt in the ſight of all men. If it be poſſible, as much as in you lieth, live peaceably with all men.*

Pſal. 120. 9 10.
1 Cor. 10. 33.
Phil. 2. 3.
Ro. 12. 10. 15. 16. 17. 18.

CHAP.

CHAP. XVI.

An anticipation of those objections which may be alledged against the practice of quietnesse.

BEfore I proceed to the enlarging of those generall rules which are to be prescribed to the practice of *Quietnesse*, it will not seem either unseasonable for this place, or impertinent unto this Treatise, to meet with those objections which might be alledged against the former admonitions unto this practice of *Quietnes*. And herein not to entangle my self in a labyrinth of cavils, or intricate disputes; There are two prime objections which by way of anticipation are here to be prevented. The one, that this practice of *Quietnes* (if we take it generally) is *impossible*: The other that

that it is *unlawful*. *Impoſſible*, for we cannot poſſibly have peace with all men: *Unlawful*, for we may not with a good conſcience have peace with all matters. To both theſe objections that place of the Apoſtle which is ſo often alledged in this Treatiſe, may yield ſufficient ſatisfaction, *If it be poſſible, as much as in you lyeth, live peaceably with all men.* Ro. 12. 18.

Unto the former objection we anſwer from hence, that indeed it is a matter very difficult to preſerve *Quietneſſe*, and beyond hope to have a generall continuall, and conſtant *Quietneſſe*. For the Devil is ſuch a buſie diſquieter, and he hath ſo many plotting inſtruments to ſtirre up unquietneſſe, and there be many men with whom we daily do converſe, ſo dogged and devoted to unquietneſſe, that although a man ſtudy never ſo much to live in quiet, yet many times he may take up *Davids* com-

Psa. 120. 5, 6, 7. complaint, *Wo is me that I sojourn in Mesech, and dwell in the tents of Kedar: My soul hath long dwelt with him that hateth peace.* But what then? We are to labour for it as much as it is possible: how far is it possible to preserve peace and quietnesse? Surely thus farre, it is possible to love *peace* and *quietnes* with all men: It is possible to *desire peace* and *quietnes* with all men: It is possible to *seek peace*, and *endeavour* after *quietnes*: It is possible to *offer peace*: It is possible for our selves in our selves to *keep peace*. Thus farre it is possible to practice quietnesse, and so far it is our duty to practice it, as possible it may be practised by us: if we cannot get it, yet let us seek it, if we cannot get it as we would, yet let us endeavour after it as much as we may: As much as in us lieth, let there be no defect in us, no neglect of our duty, no ceasing from our pains,

Zach 8.91. Psal. 120.7

Psal. 39.4. Ro. 14.19. Luke 10.5. Psa. 39.1.

no

no occaſion from us to the contrary; But let us do that which is our part to do, let us try all good wayes, uſe all good means, endeavour towards it with all our might; And if for all this we cannot poſſibly gain peace with men, yet we ſhall be ſure to get praiſe with God: though here peace fly from us, in the end we ſhall go to peace.

To the latter objection of the *unlawfulneſſe* of all peace and *quietneſs* with all men; it cannot be denied, that *there is no peace unto the wicked*: the true *Iſraelite* may *not make peace with the Idolatrous Edomite*: unleſs *Jehorams heart be upright with Jehu, he dares not promiſe him any peace or quietneſſe*. And we are commanded to *withdraw our ſelves from thoſe who walk inordinately*. What then? All this may be done when we love the men and hate the vices, when we ſuffer them to have no quietneſſe in their

Iſa. 48.22.
Deut. 23.6.
2 King. 10. 15.
2 Theſ. 3.6.

their sins, and yet live quietly and offer quietnesto themselves. 1 Cor. 5. 10 *He that will wholly abandon the company of them that are evil, must* (as the Apostle speaketh) *get himself out of the world:* And therefore S. *Ambrose* saith fitly to that purpose, *We ought to flee the company of wicked men in respect of private fellowship, and not in respect of publick communion, and that rather with our hearts and affections, than with our bodies and outward actions.* We may not *hate our brother but love him*, yet if we *love the Lord, we must hate that which is evil.* We may have no peace with their manners, yet we must live peaceably with the men. Thus then in a word, out of these words of the Apostle the controversie may be decided. *If it be possible*, so far forth as may stand with our faith and profession, *as much as lyeth in you*, let us do our part, and perform our best endeavour, *live peaceably*:

Malorum consortia fugere debemus quoad privatam consuetudinem, non quoad publicam conversionem, corde non corpore. Amb. offic. l. 1. c. 20.

Lev. 19. 17. Psa. 97. 10.

if

if we cannot have *peace*, yet let us *live peaceably with all men*, with the *bad* to reform them, with the *good* to conform our ſelves unto them, with our *enemies* to win them, with our *friends*, to keep them.

Chap. XVII.

General directions towards the Practice of Quietneſſe: and firſt for our affection towards it.

Having ſet down the nature of *Quietneſſe*, and the particular both *ſubjects* and *objects* about which it is to be employed, it now remains that we take notice of thoſe rules and means, inſtructions and directions, which may fit and further us for the practice of *Quietnes*. Theſe rules or directions, (for methods ſake) may be thus delivered: They are either ſuch as concern:

1. Our *affection* to *Quietneſſe*.

2. Our

2. Our *disposition* to this *Practice*.

The affection of a Christian towards quietnesse.

First, for our *affection* towards *Quietnesse*: not to lengthen this discourse with any idle Tautologie of what hath already been delivered, or with prolix description of what might here be interposed. First, let it be observed, that as in every *art* or *action* whatsoever a man would effect with commendation, he must first affect it in his estimation; so in this practice of *Quietnesse*, he who would have it in action, must first embrace it in affection: for which affection observe this short direction.

1. A love or well liking of it. Zach. 8. 19. Col. 3. 15. Psal. 119. 164.

Whosoever would practice Quietnesse, he must first be possessed with a singular *love* and liking of it: So *Zach.* 8. 19. *Love the truth and peace*: so *Col.* 3. 15. *Let peace* (*or quietnesse*) *be the very joy of your hearts*: and *Psal.* 119. 164. *There is much peace to them that love it.* There must be a love

love of Quietneſſe, a delight in it, a making much of it. Love to a thing doth quicken a man to the practice of it; love maketh a leſſon eaſie, any labour light: love overcometh any difficulties, over-leapeth any ſtumbling blocks, over-ruleth any unruly paſſions: *Love ſuffereth long, love is kinde, love enveith not, love doth not behave it ſefe unſeemly.* Therefore if we would ſtudy to be quiet, we muſt love to be quiet, if we would follow the practice of it in our converſation, we muſt love the worth of it in our affection. 1 Cor. 13. 4, 5.

2. A longing after it.

Neither is it enough for us to love quietneſſe, and to like of it, (for ſo the moſt unquiet and turbulent ſpirit may ſomtimes approve of it) but we muſt *heartily long after quietnes*, if we would truly and ſincerely ſtudy to be quiet, we muſt *long after peace and quietneſs as the Hart doth pant and long after the water-brookes*: Pſal. 42. 1.

We

Psa 34.14. 2 Tim. 2.22. Psa. 110.7.

We must *seek peace and ensue it*: We must *strive for it*: *Davids* Motto must be ours: *I am for peace*. Quietness is like that precious *treasure*, and peerless *pearl* mentioned *Matt.* 13 14. which *when a man hath found and rightly valued, he so longeth after it, that he is content to part with all things else to purchase it.* To which purpose take notice of this golden sentence of the golden mouth'd Father *Chrysostome*; *Didst thou know* (saith he) *the worth of Quietnesse, or consider the sweetnesse of it, thou wouldst sell all that thou hast to buy it: were it present, thou wouldest welcome it, were it absent, thou wouldest make search after it, were it lost, thou wouldest never leave until thou hadst recovered it, were it to be bought, thou wouldest think no silver or gold too much to procure it.*

Matt. 13. 44, 56.

Chrysostom.

3 Praier for it

The fervency of our love towards Quietnesse, and the earnestnesse of our longing after it, will

will appear by another duty in this caſe requiſite unto it, and that is prayer for it. We are commanded to pray for our own peace, and alſo for others peace, and alſo for all things elſe beſide peace: *Be careful for nothing, but diligent in prayer*, Phil. 4. 6. *Is any one afflicted? Let him pray*, Jam. 5. 13. Phil. 4. 6. Jam. 5. 13.

Laſtly, as there muſt be a *love* and *longing* after peace, and *praier* for it, ſo there ought to be an earneſt *care* and *endeavour* in us to keep and preſerve *Quietneſſe*: *Endeavour to keep the unity of the Spirit in the bond of peace*, Ep 4. 3. To this end we muſt *meditate upon thoſe things that appertain to peace, and give our ſelves wholly to the practice thereof, that our profiting may appear to all.* And further we muſt *fly thoſe fooliſh and hurtful luſts which hinder quietnes.* What thoſe evills are which we muſt to this end avoid, we ſhall ſee in the ſequell of this Trea-

4. An earneſt care and deſire to keep it. Eph. 4. 3. 1 Tim. 4. 11 1 Tim. 6. 11

Treatise in their proper place: In the mean while let us take notice of those particular duties, and special caveats which may further us in this practice of Quietnesse.

Chap. XVIII.

Directions for our outward disposition unto Quietnes in our behaviour towards others.

From the *affection* of the heart we are now to proceed to the *outward disposition* to *quietnes*, which is the wise and discreet carriage of the whole man unto the practice of quietnesse. This *disposition* of the whole man unto quietnes may be considered in a twofold object.

1. *In mans behaviour toward God.*

2. *In mans behaviour toward man.*

Of

Of the firſt of theſe, how a *man may have peace towards God*, and be *found of him in peace*, hath been already declared in its proper place. We are now in a diſcourſe of outward peace with men, and therefore are principally herein to enquire how we are to demean our ſelves to get and to preſerve this quietneſſe with them. For the better rectifying of our ſelves herein, we are to conſider that there is a twofold way to quietneſſe. Rom. 5. 1. 2 Pet. 3. 14.

1. *Active*, by doing.
2. *Paſſive*, by ſuffering.

Firſt, we will take notice of *Active quietneſs*, how we may demean our ſelves quietly and peaceably with others, not to hinder either theirs or our own quietneſſe by our actions. To this end we may obſerve this threefold caveat. Active quietneſſe.

1. For our *Geſture*.
2. For our *Words*.
3. For our *Works*.

1. In our gesture.

And first for our very *gesture*: we must have a special care over it, if we would practice *quietness*: for though other things be silent, yet our very *gesture* may betray our own *unquietnesse*, and disquiet others, as we may see in *Cain*, Gen. 4. 6 in *Ismael*, Gen. 21. 9. in the *Jews*, Mat. 27. 39. Hence it is that our blessed Saviour doth so sharply censure all uncivil gesture, Matth. 5. 22. *Whosoever saith to his brother, Racha,* (which word, according to the general opinion of Interpreters, doth rather import a shew of indignation, and a contemptuous gesture, rather than any contemptuous word) *shall be worthy to be punished by the Council.* Therefore it standeth us in hand to make conscience of every *gesture* of our body, lest thereby we shew contempt of anger toward our brethren, and cause unquietnesse either to them or to ourselves. *Be ye courteous one to another,*

other, ſaith the Apoſtle, Epheſ. 4.32. And again, Tit. 3.2. *Put them in remembrance that they be* ἀμάχους, *ſoft or gentle, ſhewing all meekneſſe to all men.* This milde *geſture* will ſhew it ſelf, 1. in converſing amiably, 2. in ſaluting courteouſly, 3. in giving reverence to every man reſpectively. What quietneſs did *Abraham* gain with the *Hethites* by his milde and courteous geſture? How did *Abſolom* with kinde courteſies ſteal the hearts of the men of *Iſrael?* On the contrary, what great unquietnes did there befall *Iſmael*, by reaſon of his uncivil carriage? Many ſuch *Iſmaels* we have in theſe dayes, rough *Satyres* like *Eſau*, ſterne Sirs like *Reboboam*, dogged male-contents like *Cain*, *Cynick*, *Stoicks* like *Timon* of *Athens*, *Miſanthropoi*, men-haters, whoſe very countenance is like a *Gorgon* and *Meduſa*, whoſe ſowre looks and uncivil geſture do turn milky

Gen. 23.7, 12.

2 Sam. 15.6

Gen. 16.12.

Gen. 27.11. 1 Kin. 11.14. Gen. 4.6.

mildneſſe and ſowreneſſe and unquietneſſe. But thou, O man, or woman, whoſoever thou art that feareſt God and loveſt quietneſſe, beware of ſternneſſe and ſtately ſullenneſſe; Col. 3. 12. *Put on the bowels of kindneſſe, humility and meekneſſe.*

2. In our words.

In the next place, if we would practice quietneſs, we muſt take heed unto our *Words*, for there is nothing which doth more breed unquietneſs than unquiet words. Jam. 3. 6. *The tongue* (as S. *James* ſpeaketh) *is but a little member, and yet it diſquieteth the whole body, and ſetteth on fire the whole courſe of nature, it ſelf being ſet on fire of hell.* And the wiſe-man ſaith; Pro. 12. 18. *There are words like the pricking of a ſword.* Ibid. 13. And again, *A man is ſnared by the tranſgreſſion of his lips.* Pro. 18. 6, 7. And again, *A fools lips enter into contention, and his mouth calleth for ſtroaks.* Pro. 21. 13. And again, *Whoſo keepeth his mouth, keepeth his ſoul from troubles.*

There-

Therefore if thou be wiſe, if thou love quietneſſe, if thou wouldſt keep thy ſelf from trouble, have a care unto thy tongue. Reſolve with *David*, *I will take heed to my wayes that I offend not with my tongue*. Pray with *David*, *Set a watch, O Lord, before my mouth, and keep the door of my lips*. Let *God rule the tongue*, and then all will be well. And that thou maiſt the better avoid the unquietneſſe of the tongue, obſerve theſe cautions: 1. For the matter of thy ſpeech, let it be juſtifiable, *Speak the truth*, *Zach.* 8. 16. 2. Let it be profitable; *The lips of the righteous know what is acceptable*, Pro. 10. 32. 3. Let it be ſeaſonable; *A word fitly ſpoken is like apples of gold in ſilver pictures*. Pro. 25. 11. Next for the manner of thy ſpeech, let it be 1. honeſt, *Let all evil ſpeaking be put away from you*, *Eph.* 4. 31. 2. Modeſt, *Let no filthines, nor ſooliſh talking, nor jeſting, nor words not comely,*

Pſal. 39. 1.

Pſal. 141. 3.

Pro. 16. 1.

Zach. 8. 16.

Pro. 10. 32.

Pro. 25. 11.

Eph. 4. 31.
Eph. 5. 4.

proceed out of your mouthes, Ephes. 5.4. 3. Meek, both in ordinary talke, *Let your speech be alwayes with a grace*, Colos. 4.6. and in our answers; *A soft answer turneth away wrath, but grievous words stirre up wrath*, Prov. 15.1. and in our reproofs, *If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekenes*, Gal. 6.1. Lastly, for the measure of thy speech. 1. *Be slow to speak, Lay thine hand upon thy mouth, Keep it in as with a bridle*. 2. Be not too talkative, for, *In the multitude of words there wanteth not sin, but he that refraineth his lips is wise*, Pro. 10. 19. *A fool poureth out all his mind, but a wise man keepeth it in*, Prov. 25. 11. 3. Be not too hasty to speak, for, *He who answereth a matter before he hear it, it is folly and shame unto him*, Prov. 18.13. Memorable is that saying which *Valerius Maximus* reporteth of *Xenocrates*, that he was wont to say,

Jam. 1.19. Job 39.37. Psal. 31.1.

ſay, that *it repented him many times that he had ſpoken, but it never repented him, that he had held his peace.* Val. Max.

But what will it avail us to ſhew courteſy in our *geſture*, and to be quiet in *words*, if our *deeds* tend to unquietneſs? *Evil words corrupt good manners*, but wrongful deeds do work much more unquietneſs; therefore he who would practice quietneſs, muſt be very wary of all his actions, and take heed unto all his ways. In which direction, that general rule of *Nature* ſo pithily urged by our bleſſed Saviour, may be our beſt direction: *Whatſoever ye would that men ſhould do unto you, ſo do unto them.* But becauſe general Axioms do not ſo fully work upon the conſcience, as do particular demonſtrations; therefore we will briefly take a view of this general caveat in the particular actions of mens lives, which may be reduced un-

3. In our deeds.

1 Cor. 15. 33

Matt. 7. 12.

to these three heads.

1. *Actions distributive.*
2. *Actions commutative.*
3. *Actions conversative.*

Actions distributive do consist in the distribution of *rewards* and *punishments*: in both which whosoever will practice quietnesse, must observe a *Geometrical* proportion according to mens deserts. For when *rewards* are distributed unrespectively, occasion is offered of murmure, grief, and envy; and when *punishments* are inflicted undeservedly, a gap is opened to discontent, complaint, and mutiny, both which are enemies unto peace and quietnesse. Therefore he who would take away all occasions of unquietnes in this kind, must observe this Christan policy: For *Rewards*, let them be distributed, 1. *Justly*, *Render to every one their due*, *Rom.* 13.7. 2. *Fitly*, *Give to every one their portion in due season*, *Luk.* 1.42. 3. *Cheerfully*,

fully; for *God loveth a cheerful giver*, 1 Cor. 9. 7. Again, for *Puniſhments*, let them be inflicted; 1. *Moderately*, *Be not thou juſt over-much*, Eccleſ. 7. 16. 2. *Adviſedly*, *Give not thine heart to all the words that men ſpeak, leſt thou hear thy ſervant curſing thee*, Eccleſ. 7. 23. 3. *Seaſonably*, *Chaſten whiles there is hope*, Prov. 19. v. 18.

Actions commutative conſiſt in mutual traffick and dealings betwixt man and man: wherein for the practice of *Quietneſſe* an *Arithmetical* proportion is to be obſerved in the equality and equity of our dealings; that rule of the Apoſtle taking place in every particular of this kinde, *Let no man oppreſſe or deceive his brother*. 1 Theſ. 4. 6. We may take notice of it in theſe particulars. 1 In *Buying* and *Selling*, if we would preſerve *Quietneſſe*, we muſt look that the commodities which we commute, be for *quality ſaleable*;

we may not ſell the *refuſe*: for *quantity juſtificable*, *Juſt ballances, true weights, a true Epha, a true Hin*, and for *price tolerable*, we may not make the *Epha* ſmall, and the *Shekel* great. Again, for *borrowing* and *lending*, we muſt lend freely; *The righteous is merciful and lendeth*, Pſalm 37. 21. *Borrow ſparingly*; *The borrower is a ſervant to the lender*, Pro. 22. 7. and pay truly; *If a man borrow of his neighbour he muſt make it good*, Exod. 22. 14, 15. and beware for whom we become ſurety; for *He that hateth ſuretiſhip is ſure*, Prov. 11. 15. Again for *Covenants* and *Promiſes*, we muſt keep theſe caveats; 1. Promiſe adviſedly: *Be not raſh with thy mouth.* Eccleſ. 5. 2. 2. Covenant lawfully: *Make not ſhipwrack of a good conſcience.* 1 Tim. 1. 19. 3. Perform juſtly; for *A man that boaſteth and keepeth not his promiſe, is like clouds and winde without rain*, Prov. 29. 14. Pro. 12. 18.

Actions converſative doe conſiſt

ſiſt in the ordering of our converſation; wherein that we may practice quietnes, obſerve theſe caveats: 1. Live peaceably: *If it be poſſible, as much as in you lyeth, live peaceably with all men*, Rom. 12. 18. 2. Converſe friendly, *Shew all meekneſſe to all men*, Tit. 3. 2. 3. Avoid all occaſions of offence: *Abſtain from the very appearance of evil*, 1 Theſſ. 5. 22. 4. Finally, *whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of a good report, if there be any vertue, if there be any praiſe, think on theſe things, and have a care to practice them*, Phil. 4. 8, 9.

CHAP.

CHAP. XIX.

Directions for passive Quietness in suffering wrongs: And first, against verbal wrongs.

Passive quietnesse.

HAving taken notice of those directions which might fit us for *Active quietness*, in the quiet and peaceable demeanour of our selves towards others; we are now to be directed concerning *passive quietness*, which consisteth in the quiet and patient suffering of wrongs and injuries when they are offered unto us. Now those wrongs and injuries are of two sorts:

1. *Verbal*, in words
2. *Real*, in deeds.

Quietnesse against verbal wrongs.

Concerning *Verbal Wrongs*: It is the duty of every good Christian in patience to possesse his soul, and not to be moved to unquietness by any reproch-

ful

ful or injurious words; for ſo the Apoſtle doth adviſe them to *approve themſelves as the ſervants of Chriſt, through honour and diſhonour, through evil report and good report*, 2 Cor. 6. 8. And to this end the ſame Apoſtle doth propoſe his own example, 1 Cor. 4. v. 10. where he ſaith, *We are made a gazing ſtock to the world, to Angels and to men; we are reviled, and yet we bleſs; we are defamed, and yet we intreat.* Which example, if it be not ſufficient for our preſident, the Apoſtle Peter propoſeth another example, againſt which there can be no exception; *Chriſt* (ſaith he) *hath left us an example that we ſhould follow his ſteps, who when he was reviled reviled not again: when he ſuffered, threatned not, but committed himſelf to him who judgeth righteouſly.* 1 Per. 2. 21, 23.

Now whereas *Verbal wrongs* are offered two maner of waies, 1. by *contumelious* and reproachful 1. Againſt contumelies

ful ſpeeches; 2. by *ſlanders* and infamous report; we will take notice of both of theſe ſorts ſeverally, and of the remedies to be applied unto each of them, that we may live quietly. And firſt as concerning *Contumelies*. I cannot deny, but that unto a *Naturall* man reproaches, mocks, taunts, reviling and reproachful ſpeeches are ſore diſquieters: *They are words which do prick like a ſharp ſword*, and do provoke the patience of many. But what then? *Grace* ſhould over-ſway *Nature*: and we have worthy preſidents, not onely in thoſe who had received the light of grace, but alſo in them who had onely the light of nature to this purpoſe. In the former kinde, we have example in *Moſes*, who albeit he was often provoked, yet for his patience againſt thoſe provocations, obtained the name of *the meekeſt man upon earth*. The like example we have in *David*, when railing

Num. 12 3.

railing *Shimei* had with theſe bitter and reproacfull terms railed on him; *Come out thou bloudy man, come out thou man of Belial*, did *David* fret and fume? did he diſquiet himſelf? No, but when as he might have avenged himſelf upon that reproachful tongue, and was to this end by ſome of his followers nightily egged on, he made no other reply but this, *Let him alone*. In the latter kind we have examples even amongſt the heathens themſelves very memorable. It is reported of *Socrates*, that he took in good part the taunts and reproofs which the Poets and Players publiſhed againſt him. It is likewiſe reported of *Ariſtippus*, that being baited by a railing tongue, he went his way as if he had not taken notice of it: and being further provoked by his inſulting enemy, who followed after him clapping his hands and crying,

2 Sam. 16. 7.

Seneca de Conſtant. c. 18.

Lycoſten. Apoth.

ing, *Tarry Aristippus, why dost thou haste away?* made no other reply unto him but this; *Therefore I go away, because howsoever thou hast the power of speaking, yet I have not the power of hearing.* Not much unlike was that reply of *Augustus Cæsar*, to one who by reprochful speeches had vilely abused him: *If thou canst not be master over thy tongue, yet will I be master over mine ears.* The patience of *Antigonus* in this case is admirable, who being behinde a tapestry, and hearing two of his Soldiers bitterly to rail against him, softly pulled the tapestry aside, and shewed himself unto them, onely thus gently checking them: *Get somewhat further off, for fear least the King hear you.* The same Prince upon a certain time over hearing some of his Souldiers scoffing and jesting upon his deformity, was no whit disquieted, but retorted upon the scoffers this witty

Sutton in vita Cæsaris. Augustin.

Sen. de Ira. l. 3. cap. 23.

witty quip; *I am glad* (ſaith he) *and conceive ſome hope of good luck, becauſe I have Silenus in my Camp*; The patience of *Phillip* King of *Macedon* in this kinde is almoſt incredible, who when he had courteouſly given audience to the *Athenian* Ambaſſadours, and the better to gratifie them, made this proffer unto them; *Tell me if I may do any thing which may be grateful to the Athenians*: *Demochares* (who for the liberty and petulancy of his tongue was commonly called *Parrheſiaſtes*) one of the *Athenian* Ambaſſadors undertook the anſwer, and ſaid, *Go hang thy ſelf*. They that ſtood about *Phillip*, were highly diſpleaſed at ſo inhumane an anſwer; whom *Phillip* commanded to be ſilent, willing them to diſmiſs that *Therſites* ſafe & ſound, adding this ſpeech unto the reſt of thoſe Ambaſſadours: *Tell the Athenians that they are more proud that ſpeak thus, than they that hear them*

Plutarch. de Ira.

them ſpoken without revenge. O admirable patience of a Prince, of a Conquerour, of an Heathen man! And now who art thou that doſt finde thy ſelf ſo much diſquieted at a few fooliſh words? Doth it hurt the fleſh? doth it prejudice thy health? No ſurely, unleſſe by thine own unquietneſſe thou doſt this thy ſelf. Are they mocks and ſcoffs which do diſquiet thee? They do more hurt them than thee. Are they bitter invectives, reproaches, and railing ſpeeches which are uttered againſt thee? What wiſe man will grieve at every barking of a dog? Excellent is the direction of that divine Philoſopher *Seneca* to this purpoſe, whoſe advice I'le here recite in his own words: *Let every man, as often as he is provoked by reprochfull ſpeeches, ſay thus unto himſelf, Am I more powerful than* Philip? *yet he patiently ſuffered diſgraces without revenging them.*

Sen. de Ira l. 3. c. 24.

them *Can I do more than* Auguſtus Cæſar, *who taxed the whole world? yet could he not eſcape the taxing of the tongue. Who am I, that no man dare offend mine ears? Many have pardoned blows, ſhall not I words? Let age excuſe a childe, her ſex a woman, liberty a ſtranger, familiarity a domeſtick. Is this the firſt time he hath offended? Let us bethink how often he hath contented us. Hath he often offended in that kinde? Let us endure that which we have ſuffered long. Was he a friend? He did that which he pretended not. Was he an enemy? He did but what he was likely to do. If he were a wiſe man, let us endure him: If a fool, let us pardon him.* What could be ſpoken more divinely of a meer Philoſopher? What more heavenly of an Heathen? Yet becauſe we have *a more ſure word* for our direction in the word of God, let us there-hence fetch our beſt directions for quietneſs againſt an evil

2 Pet. 1. 19.

evil tongue. In which ſacred Library we ſhall find againſt this malady a threefold remedy; 1. *A deaf ear.* 2. *A ſilent tongue.* 3. *A quiet heart.* For the firſt, we have an example in *David*, who when his enemies did revile him and railed againſt him, ſheweth what he himſelf did all this while: *I was* (ſaith he) *as a deaf man that heard not*, Pſ. 38. 12, 13. For the ſecond, we have an example in *Saul*, 1 Sam. 10. 27. when being anointed King over *Iſrael*, *ſome children of Belial ſcoffed at him, and ſpake reproachful ſpeeches againſt him*, the text ſpeaketh to his ſingular commendation, that *He held his peace*, as if he had taken no notice of it. For the third, the Apoſtle Peter telleth us, that *a meek ſpirit is in the ſight of God much ſet by.* And this caveat is often in the Book of God repeated, *Say not in thine heart, I will recompence evil for evil.*

1 Pet. 3. 4.

Pro. 20. 22.

Now

Now for the ſecond ſort of *verbal* injuries, which do conſiſt in ſcandals, ſlanders, and evil reports which are raiſed againſt us; I acknowledge likewiſe that they are ſore provokers unto unquietneſſe: and methinks I hear the complaint of parties in this caſe traduced, to this effect; *Alas, who can be quiet being thus defamed? Evil ſuſpicions are raiſed up againſt me: matters are laid unto my charge, whereof I am as innocent as the childe but this day born: my good name, fame, honeſty and reputation is called in queſtion, and can you blame me then if I am unquiet? Who can endure it? It toucheth my freehold; I had rather have my life than my good name taken from me; For a good name is better than a precious ointment: A good name is to be deſired before riches, and loving favour above ſilver and gold.* Theſe and ſuch like Apologies do the moſt part make for their unquietneſſe,

2. Againſt ſlanders.

Eccleſ. 7. 1. Prov. 22. 1.

etneſſe, when they are provoked by ſlanderous ſpeeches: and for theſe cauſes they ſuppoſe themſelves to have ſufficient warrant for their unquietneſſ. But let me reaſon the matter a little with them: Are theſe reports true which are raiſed againſt them? or are they of malice forged to deprave them? If they be true reports they have the more cauſe to mourn, and to grieve, as ſuffring juſtly for their own impiety: But if theſe accuſations have no ſhadow of truth, but are either meer ſurmiſes, or forged cavilations, then why ſhould it diſquiet them? I know the common reply will be this: *If I were guilty of what I am accuſed, If I were faulty in that which is laid unto my charge, it would the leſſe diſquiet me, and the leſſe grieve me.* Nay, but then thou hadſt juſt cauſe of grief: for the Apoſtle ſaith, *Let none of you ſuffer as an evil doer, or as a*

1 Pet. 4. 15, 16.

buſie

buſie body, but if any man ſuffer as a Chriſtian (that is, without any juſt default or deſert of his own) *let him not be aſhamed, but let him glorifie God in this behalf.* Again, our bleſſed Saviour doth give this comfort in this caſe: *Bleſſed are ye when men ſhall revile you and perſecute you, & ſhall ſay all manner of evil againſt you falſely.* Matt. 5. 11. The leſſe guilty, the leſſe grief, where there is no juſt cauſe of accuſation, there all unquiet perturbation is unjuſt. *Its a kingly thing* (ſaith a great King) *to bear evill when thou doſt well.* Plutarch. in vita Alexandri. Lying tongues are no corasives: againſt all ſlanders, backbitings and ſiniſter reports, *A good conſcience is a continual feaſt.* But yet as I would not have a Chriſtian to diſquiet himſelf, ſo neither would I have him to be too ſecure in caſe of evil reports. There may be a precious antidote extracted out of this poyſon, a ſoveraign medicine out of

of this malady. Let a man then thus demean himself in the midst of evil reports; 1. Let him consider all his wayes, and mark well whether he have not at one time or other given occasion to make way unto those sinister conceits: *If we would avoid an evil name, we must* (as the proverb goeth) *avoid all things that cause the same.* 2. Let him suspect himself, and fear the omission of some good dutie required which by Gods just judgment may breed the imputation of those vices with which he is charged. *Evill reports* (saith our worthy *Greenham*) *must teach thee, that although thou be not so evil as men would make thee, yet thou art not so good as thou shouldst be.* 3. Let him look carefully to his future conversation: *Have your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold,*

M. *Greenham* in his Sermon of a good name.

1 Pet. 2. 12.

behold, glorifie God. For ſo it is the will of God, that by well doing ye may put to ſilence the ignorance of fooliſh men. 1 Pet. 1. 15.

CHAP. XX.

Directions for quietneſſe againſt reall wrongs. 1. Againſt the body. 2. Againſt the goods.

IN the next place we are to learn the practice of *Quietnes* againſt *real wrongs* and injuries: which kinde of wrongs may be reduced into theſe two ranks. Quietneſs againſt real wrongs.

1. Wrongs offered to our *body*.

2. Wrongs offered to our *goods*.

For the firſt of theſe; In wrongs offered to the *body*, whether by blows, ſtripes, bonds, impriſonment, or any other injury or injurious geſture offred to the body, it is the part of every good 1. In wrongs offered to the body.

Christian to study to be quiet. For so our blessed Saviour doth expressly command, *Matt.*5.39 *I say unto you, resist not evil, but whosoever shall strike thee on the right cheek, turn to him the other also.* By which phrase of speech he doth imply, that all his Disciples must with patience put up many blows, stroaks and stripes, rather than infringe quietness: which precept as by his Word he doth command, so by his own example he doth commend it unto us, for when he was smitten before the high Priest, he smote not again; and when *Peter* drew out his sword in his defence to resist the Officers which apprehended him in the garden, he spared not to give him for that fact a sharp and severe reprehension.

Matt.5.39.

Joh.18.22.

Mat.26.51, 52.

I confesse that it is a very difficult thing for flesh and blood to be quiet in such a case: and me thinks, I hear rebellious natur-

Objections in this case.

ture reaſoning thus: *What? would you have me quiet being thus far provoked? He hath drawn my bloud, I feel the ſmart, he hath given the firſt blow, I cannot chuſe but reply with the next: He ſhall have as good as he brought, it were a diſgrace to me to put up ſuch apparent wrong, the world would condemn me for a coward, I cannot forbear: An eye for an eye, and a tooth for a tooth* Deut. 19. 13

But hear me, my friend, where findeſt thou that revenge allowed? Thou haſt not learned it in Chriſts School: where doth the Book of God give way to quarrellings, fightings and revengings? Who gave thee authority to revenge thy ſelf? Doth not God himſelf tell thee, *Vengeance is mine and I will repay it?* Heb. 10. 30.

But thou art provoked? What then? *Avenge not your ſelves, give place unto wrath* Rom. 12. 19

But thou art challenged, and it is a diſgrace unto thee to refuſe a challenge: Know this, that tru

Anſwered.

grace and credit ſtandeth more in obedience to God, than in fooliſh hazzarding of life or limbs for a blaſt of vain reputation among men. *But what will you have me to do* (ſaith corrupted nature) *in ſuch a caſe? will you have me to ſtand ſtill like a block? will you have me to put up thoſe blows? that were the ready way to make me a common Aſſe, every one will be ready to ride upon my back.* Hearken unto *Seneca* his excellent counſell in this caſe: *It is the part* (ſaith he) *of a ſilly and miſerable man, to bite him that biteth him; to ſtrive againſt our equals is a matter doubtful; againſt our ſuperiours, it is fury; againſt our inferiours, it is baſeneſſe: the diſpleaſure ſuddenly quaileth, when as the one part forbeareth to contend: hath he ſtricken thee? fly back; for in ſtriking him again thou ſhalt give both occaſion to ſtrike often, and an excuſe for ſtriking.*

Sen. de Ira. l. 2. cap. 34.

Directions for it.

And for the better direction unto

unto *Quietneſſe* in ſuch a caſe, it will not be amiſſe to put in practice theſe rules.

1. Not to ſeem to take notice of thoſe blows or injuries which are offered unto us; according to the example of *Cato*, whom when an inconſiderate fellow had ſtricken in the *Bath*, and afterward knowing who he was, ſubmitted himſelf unto him asking pardon for his fault, *Cato* replied unto him, *I remember not that thou didſt ſtrike me.* *Seneca de Ira. lib. 1. cap. 32.*

2. To put it by with a ſecret reproof, rather than with a revengeful check. As it is reported of the ſame *Cato*, whiles he was pleading a cauſe in the *Senate*, *Lentulus* a factious and ſeditious fellow, and his inveterate enemy, hawking up from the depth of his ſtomack a thick and filthy ſpittle, blew it right upon *Cato* his face, *Cato* wiping his face, put off that injury with this jeſt: *Truly Lentulus, I will* *Idem, ibid. l. 3. c. 38.*

now maintain it against all men, that they are deceived who say that thou hast no mouth. The like is reported of *Socrates*, that he having received a box on the ear, said nothing else but this, *That it was a great fault, that men know not when they should come abroad with an helmet upon their heads.*

Idem ibid. l. 3. c. 11.

3. If the wrong be more grievous, then to seek the lawful remedy of the Magistrate, for *he is the minister of God for thy good, and beareth the sword to execute vengeance upon evil doers.*

Rom. 13. 4.

4. Referre thy self unto God as the supream Judge, whose right is to revenge all wrongs, and who hath faithfully promised, *Vengeance is mine and I will repay it.*

Heb. 10. 30

2. In wrongs offered to our goods.

The latter sort of these real injuries are those wrongs and injuries which are offered unto our goods; wherein likewise every good Christian must be of this Christian resolution, rather to put

put up many wrongs, to ſuffer many loſſes, to ſuſtain many injuries, than to breed unquietnes. *If any man* (ſaith our bleſſed Saviour) *will ſue thee at the Law, and take away thy coat, let him have thy cloak alſo:* and to this purpoſe the Apoſtle, 1 Cor. 6. 7. *This is utterly a fault among you, becauſe ye go to law one with another; why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded?* *Strabo* reporteth of the ancient *Indians*, that they would endure any thing, rather than enter into contentions. And *Herodotus* of the *Perſians*, that they would rather depart from their own right, than ſeek to right themſelves by litigious actions.

Mat. 5. 40.

1 Cor. 6. 7.

Strabo.

Herodotus.

By how much the more lamentable are the contrary courſes ſo uſual at this day among many who profeſſe themſelves to be Chriſtians? What unquiet ſuits, contentions, pleadings and

The unquiet ſuits and contentions of our times.

going to law is there now adays every where for very trifles? the least losse, the smallest trespasse is ready presently to make way to an action at the law. Once it was counted ominous for a man to commence actions and follow suits: but now he is no body that haunteth not the Courts of Justice; neither is there any City, Town, or Village, almost in a Country, wherein there is not multiplicity of these contentions. When a Citizen of *Rome* made a motion to have the pleading place at *Rome* covered over with Canvase, to keep the heat of the Sun from the Pleaders & Clients heads; *Cato* that grave Censor replied; *I for my part* (quoth he) *could rather wish that all the wayes to the pleading place were over-laid with cart-ropes, and the floore before the pleading-place paved with sharp flints, that the feet of them who take such pleasure in haunting the pleading-place, might feel*

Cæsar Comment.

Plutarch.

feel ſo much pain in going thither, as their heads of the Sun when they are preſent there. It were to be wiſhed that *Cato's* wiſh might take place in our pleading-places, that our litigious ſuit followers might ſmart as well in their bodies for their pains in following frivolus ſuits, as they are ſure to ſmart in their purſes before the end of their ſuits; then ſhould we have leſſe lawing and more love, fewer quarrels and more quietneſſe. *Æneas Silvius* (afterwards better known by the name of Pope *Pius*, though leſſe pious after that he undertook that name) had a pretty conceit to deterre men from going to Law one with another, by comparing *Clients to Birds, Courts to the Field, Laws to the Net, and Lawyers unto Fowlers.* Many a ſilly fowl and ſimple fool becometh a juſt prey through his own unquiet ſtirings unto theſe cunning fowlers, who throughly *Platina.*

pluck their feathers, and ſtrip them naked, before they ſuffer them to get forth of their hands Far wiſer were the *Lacedemonians*, who (as *Plutarch* reporteth) did uſually end controverſies between themſelves, and not ſuffer themſelves to be betrayed by others. It was good counſel which a grave Philoſopher gave unto the Thebanes: *If* (ſaith he) *he which harm you be weaker than your ſelves, pardon him; if more mighty, pardon your ſelves.* The wiſe man telleth us, that *it is an honour to ceaſe from ſtrife.* And the Apoſtle taxeth this common cuſtome of going to law one with another as a ſhameful thing, *I ſpeak it* (ſaith he) *to your ſhame*: and he goeth further, not onely imputing *ſhame*, but alſo *folly* unto thoſe who are faulty in this kind: *Is it ſo that there is not a wiſe man among you, no not one that is able to judge between brethren?* And not this

Plutarch. in vit. Lycurg.

Crates.

Pro. 20. 3.

1 Cor. 6, 5.

this alone, but he wondreth at thoſe who ſhall dare to adventure upon ſuch contentious courſes: *Dare any of you having matter againſt his brother, to go to law one with another.*

Which place of the Apoſtle is not ſo to be wreſted (nor my preſent diſcourſe miſapplied) as if all ſuits of law were ſimply condemned as unlawful. The Scripture forbiddeth not mens going to law, but telleth them how they ſhould go to law: lawing is not evil, if it be done lawfully, which it may be done with theſe caveats.

The remedy, and how men may go to Law one with another.

1. It muſt not be for every trifle, or for every treſpaſſe, but in matters of weight and importance. It is a ſhame to our Law, and a diſhonor to our Lawyers, that men are ſuffered to trouble each other for trivial affairs and trifles, for recovery whereof many times, ten times, yea, twenty times as much is ſpent as the cauſe

cauſe is worth. It is a ſhame to our Nation that at every Aſſizes there ſhould be ſo many trifling *Niſi prius*, wherein the damage is little or nothing.

2. Going to Law muſt be the laſt refuge. Law is a kinde of war: As therefore war is the laſt means for the attaining of the publick peace, ſo ſhould the Law be the laſt means for the attaining of private peace. All means muſt firſt be tried before we ſue the Law; and if none other means will ſerve, then this may lawfully have his courſe. It is a foul miſorder in our Land, that men are ſued when they would gladly compound; when they would willingly ſatisfie by private order, they are compelled to anſwer to the Law; yea, which is worſe, the Law which ſhould be the laſt, is not onely made the firſt means, but many times alſo a cloſe and ſecret means: It ſtealeth upon men before

before: thy beaware, and heapeth charge where it might be avoided.

3. Law muſt be proſecuted with mildneſſe, not with extremity: *Let your moderation be known to all men.* In ſuing bonds, and recovering of damages, a man muſt not alwayes lay upon his adverſary the extremity, but he muſt moderate it with pitty: *Mercy rejoyceth againſt judgement* And *He ſhall have judgement without mercy, which ſheweth no mercy.* It is not a ſufficient cloak to cover thy cruelty, that the Law doth afford thee this advantage: wo were it unto thee according to extremity; thou who daily pleadeſt for mercy, if thou wilt have mercy, ſhew mercy.

Phil. 4. 5.

Jam. 2. 13.

CHAP.

Chap. XXI.

A view of the common motives to unquietneſſe; and therein firſt of the principal cauſe, the Devil, his inſtruments, and the way to withſtand him and them.

Cauſes of unquietneſs.

Hitherto we have ſeen the practice of *quietneſs* in the nature of it, and our diſpoſition unto it: Now it remaineth that we take notice of thoſe ſpecial lets and hindrances which moſt commonly do keep men from this quiet practice. And theſe (for methods ſake) we may reduce into two ſorts.

1. The *Principal cauſe.*
2. The *Inſtrumental cauſe.*

The principal cauſe the devil. Mat. 13. 25, 28.

The *principal cauſe*, or rather *cauſer* of unquietneſſe, is the *Devil*; that ſame enemy of mankinde, that ἐνθρὸς ἄνθρωπος *that envious man, who ſoweth tares of enmity*

enmity and diſcord in the hearts of men: and the names which are in Gods Book given unto him, do intimate no leſſe; for he is called *Beelzebub*, which ſignifieth *A maſter of flies*, becauſe as flies are buſie buzzing about mens ears, ſo is he buſie in buzzing unquietneſſe into mens minds. He is called *Satan*, becauſe he is the *Accuſer* of men, accuſing them to God, to men, and to themſelves. He is called, *The Tempter*, becauſe he doth tempt and egg on one man againſt another. He is called, *The great red Dragon*, becauſe he is full of wrath, and ſpitteth the poyſon of it upon thoſe who yield unto his unquiet motions. Neither is it marvel, if this unquiet *Devil* be ſo buſie in ſeeking to diſquiet men, ſeeing that he was not quiet in heaven, but *loſt his firſt eſtate, and left his firſt habitation*: and ſince the time that he himſelf fell from heaven, he rageth

Mat. 12. 24.
Job. 1. 6.
Rev. 11. 10.
Mat. 4. 2.
Rev. 12. 10.
Jude 6.
Luk. 10. 18.

rageth and rangeth up and down here on earth *like a roaring Lion seeking whom he may devoure.* He is the great Make-bate and Master of mis-rule in the world: he it is who throweth a bone of variance between the Husband & the Wife, as he did between *Jacob* and *Rachel*; between father and son, as he did between *David* and *Absalom*; between brother and brother, as he did between *Joseph* and his *brethren*; between friend and friend, as he did between *Joab* and *Abner*; between neighbour and neighbour, as he did between *Abraham* and *Abimelech*. In a word, he is that *Davus* which disturbs all things, making the Nations drunken with the cup of impatience and unquietnesse.

1. Pet. 5. 8.

Gen. 30. 1.

2 Sam. 15.

Gen 37.

2 Sam. 3.

Gen. 20.

The devils Imps to move unquietnesse.

When this unclean spirit hath found out a booty fit for his purpose, *He taketh unto himself these seven hellish spirits*, to stir him up to unquietnesse.

Luk. 11. 24, 25.

1. *Orga-*

1. *Orgalites*, or *teaſty ſnuff*, which upon every light occaſion provoketh and ſtirreth up ſtrife.

2. *Eris*, or *quarrel-picker*, which whetteth the tongue with chiding and brawling, *hiding the poyſon of Aſps under the lips thereof.* Pſal. 140. 3.

3. *Zelotipia*, or *ſuſpicious ſurmiſer*, which is prone to ſuſpect unquietneſſe, and to take all things in the evil part.

4. *Pſithryaſtes*, or *tale-bearers*, which doth whiſper abroad ſecret, and ſtir up contention between brethren.

5. *Polypragmoſyne*, or *buſie buſineſſe*, which ſhall incumber the minde with much buſineſſe, and ſo entangle it with a multiplicity of unquietneſſe.

6. *Pycrotes*, or *long-remembrancer*, which maketh him to engrave wrongs and injuries in marble, never to be forgotten.

7. *Alecto*, or *Malecontent*, which

which maketh him factious and furious in all his doings. Now when a man hath all these seven hellish spirits within him (as it fareth with an unquiet man) *they enter in and dwell there*: and that man is (as it were) a little hell, at least wise, set on fire of hell. And then as Satan sometimes dealt with the *possessed childe*, so doth he play his part with such a man: *He taketh him, and teareth him, and maketh him to foam and to pine away*: yea, he maketh all unquiet persons to keep revel quoil, like the two Gargasens, which were *so fierce that no man might converse with them, or live peaceably by them.*

Mat. 12. 45

Jam. 3. 6.

18.

Mat. 8 28.

Remedies against it. Psal. 120. 5, 6.

Consider this all ye that dwell in *Mesech*, and lurk in the tents of *Kedar*, enemies unto peace. An evil spirit doth follow you, an hellish fury doth haunt you, The Devil intendeth a mischief towards you, and by this means he effecteth it in you. O then, what

what mean you? will you ſuffer Satan thus to lead you, to poſſeſſe you, and to tyrannize over you? pitty your own ſouls, take compaſſion upon your ſelves, labour to come out of the paw of this ramping Lyon, have nothing to do with him: *Reſiſt him and he will flee from you*, bid him avaunt *Satan*, ſtudy to be quiet. Jam. 4.7.

CHAP. XXII.

Inward motives to unquietneſſe, and herein firſt of Anger, Malice, and Envy.

FRom the *Principal* cauſe or cauſer of unquietneſſe, let us in the next place proceed to take a view of thoſe inſtrumental cauſes or advantages which Satan maketh uſe of in us to unquietneſſe. The which for methods ſake may be ranked unto theſe two claſſes. Inſtrumentall cauſes of unquietneſſe.

1. *In-*

1. *Inward* Motives.
2. *Outward* Motives.

Inward motives to unquietneſs.

We will begin with the inward motives, that we may ſtrike at the root of this ſin, and trace it to the very form. That which S. *James* ſpeaketh of ſin in general: *Every man is tempted when he is drawn away by his own concupiſcence*, may be particularly verified of this ſin of unquietneſſe; according as the ſame Apoſtle doth inſinuate in another place: *From whence are wars and contentions among you? are they not hence? even from your luſts, which fight in your members.* So that we ſee the inward motives to unquietneſſe are our luſts: which S. *John* doth diſtribute into a threefold rank, 1 *Joh.* 2. 6. *The luſt of the fleſh, the luſt of the eyes, and the pride of life.* We may thus ſubdivide them, and aſſign unto each of them theſe their proper parcels.

Jam. 1. 14.

Jam. 5. 1.

1 Joh. 2. 6.

The *Luſts* of the *Fleſh* contain

tain under them:

1. *Anger.*
2. *Malice.*
3. *Envy.*

The *Luſts* of the *Eyes* contain under them,

1. *Covetouſneſſe.*
2. *Curioſity.*
3. *Jealouſie.*

The *Pride* of *Life* containeth under it,

1. *Vain-glory.*
2. *Hypocriſies.*
3. *Singularity.*

First, I will begin with thoſe turbulent *luſts* & paſſions within our fleſh, which do diſturbe *Quietneſſe*; wherein *Anger* muſt have the firſt place: A *luſt* of the *fleſh*, as appeareth, *Galat.* 5. 19. And a ſtirring luſt unto unquietneſſe, as appeareth, *Prov.* 15. 18. *An angry man ſtirreth up ſtriſe*, And again, *Prov* 26. 21. *As the coal maketh burning coals, and the wood a fire, ſo is an angry man apt to kindle ſtriſe.* It was *anger* which

1. Anger a great diſquieter.

Gal. 5. 19.

Pro. 15. 18.
Pro. 26. 21.

Gen. 4. 5. which made *Cain* so unquiet with his brother: *Anger* brought *Saul* so out of quiet with his son: *Anger* which disquieted *Jonah* even to the death. And what is the cause of most mens unquietness in these our dayes, especially of domestical unquietnesse, but *anger*? ask we the reason when we meet with such unquiet persons what mean you thus to disquiet your self? what moveth you to this unquietness? their answer commonly will be this, *I am angry.*

1 Sa. 20. 30. Jonah 4. 9.

Anticipation of objections about it.

But let me reason a little with thee (O thou unquiet person) as the Lord did with *Jonah*, when he was in his angry fit: *Dost thou well to be angry?* If thou reply with *Jonah*, *I do well to be angry*: for I have just cause, I am highly provoked, I cannot forbear, let that saying of the Apostle meet with thine angry passion: *The wrath of man doth not accomplish the righteousness of God.* Anger is a thing

Jonah 4. 8.

Jam. 1. 20.

thing unbeſeeming him that is a Chriſtian. If that be not enough to aſſwage thine angry ſtomack, know this, that *anger reſteth in the boſome of foo's*: if that be not enough to daunt thee, hear what Chriſt ſaith: *Whoſoever is angry without a cauſe, ſhalbe in danger of judgement.* If yet thou reply with *Job, Am I a Whale or a ſtock, or a ſtone, that I ſhould bear this wrong? fleſh and bloud cannot endure it, the occaſion offered would even move a ſtone.* Let me entreat thee to remember what thou art, at leaſt wiſe, what thou wouldſt ſeem to be, a Chriſtian; let *grace* then over-rule *nature*, and *pietie* over-maſter *paſſion*. *Be ſlow to wrath: Be not overcome of evil, but overcome evil with goodneſſe.* The very heathen men have abhorred *anger*, and ſought by all meanes to expel it from them: *Piſiſtratus* a Tyrant in *Athens*, when a certain drunken man had ſpoken many things againſt him,

Eccl. 7. 10.

Mat. 5. 22.

Job 7. 12.

Jam. 1. 19. Rom. 12. 21

him, and there wanted not some about him, as bellows to blow up his impatience, took all things patiently, and answered those who provoked him, after this manner: *That he was not more angry with him, than if one blindfold should have run upon him.* A young childe brought up with *Plato* returned home to his fathers house, and hearing his father to chide and exclaim furiously in his anger, used these speeches unto his father, *I have never seen the like with Plato.* Memorable is the patience of that same *Plato* and his striving against anger. His servant had committed a fault, for the which *Plato* was about to punish him with the whip, but perceiving himself to encline somewhat herein unto choler, he withdrew his hands which were ready to strike, and stood like unto him who was like to be stricken: *Speusippus* his friend cometh in by chance, and

Sen. de Ira. l. 3. c. 11. Idem ibid. l. 2. c. 22.

Sen. de Ira. l. 3. c. 12.

and finding him in this mutenes, demanded of him what he did? *Plato* replyeth, *I chastise a man that is angry.* Shall Ethnicks thus strive against anger, and shall not Christians much more? Excellent is the meditation which the most divine of all the Heathen Philosophers doth prescribe unto those who are subject to this passion of anger: *Is it a childe which doth offend us? Bear with his age, he knoweth not that he doth offend. Is it a man? What man is there free from frailties? What thing more man like than to passe by an offence? Is she a woman? Bear with her sex: Anger is a passion most effeminate. Is it a dumb beast, or a stone, or such like? Thou art like unto it, if thou be angry at it. Is it sicknesse and calamity? It will passe more lightly, if we suffer patiently. Is it God against whom thou art angry? Thou losest as much time in [illegible] at him, as when thou [illegible]*

Sen. de Ira. lib. 2. c. 30.

be angry against thy neighbour. Is it a good man who doth thee injury? Believe it not. Is it an evil man? Wonder not. Another man shall punish that wrong which he offereth thee; and he himself in doing evill, is punished by himself.

Remedies against anger.

The same Author in his threefold Book of *Anger* doth propose unto us twenty rules or remedies how to put away anger: We will abridge them, and take notice of the most principal and especial among them. To put by anger, let us then consider with our selves, 1. The foolishnesse, deformity and unseemlinesse of Anger: There is no passion more deformed than this, which spoileth the fairest face in the world, and maketh those eyes dreadfull which before were peaceable. All seemlinesse abandoneth those that are angry: And therefore (saith *Sextius*) *Some that have been angry, have profited themselves by looking into a*

Sen. de Ira. lib. 2. c. 36.

look-

looking-glaſſe, for they were troubled in beholding ſo great a change in themſelves, in that they knew not themſelves at that time. 2. Conſider the danger of anger: It is dangerous to the body, but much more dangerous to the ſoul. To the body it is dangerous, becauſe it infecteth it with a furious madneſſe, and driveth it into millions of perills. To the ſoul it is dangerous, becauſe it is ſo great a diſquieter of the minde, and makes it liable to the wrath of God. 3. Conſider that all things do happen by Gods providence, that we do much more often provoke God to wrath, than we are or can be provoked, and that God of his great goodneſs doth forgive us much more than it is poſſible for us to forgive others. 4. Meditate upon our own frailties and infirmities, even in the ſame kinde for which we are diſpleaſed with others. It is a golden ſaying re-

suppresse choler, which *Seneca* doth commend unto us: *This for which I am displeased, either I have done it my self, or I might have done it.* 5. Put it off by delayes, according to that counsel which *Athenodorus* gave unto the Emperour *Augustus*, or that which Saint *Ambrose* did since give unto *Theodosius*: The one whereof counselled the former to repeat over all the letters of the Alphabet; the other advised the latter to say over the *Lords Prayer*, when they felt themselves to enter into choler. 6. Depart out of those places where they are with whom we are angry, or where we may move anger unto others: As it is reported of the same *Augustus Cæsar*, that being railed upon by his enemies, he went his way from the place where they were, lest their words should provoke him unto wrath. 7. Prevent all occasions which might provoke

Sen. de Ira. lib. 3. c. 12.

Plutarch. Apoteg.

Ambros. ad Theodos.

Sueton in vita Cæsar. August.

wrath

wrath, as *Callias* and *Cotis*, becauſe they would not be ſtirred up to anger, burned their enemies letters before they were read: The like did *Pompey* to the letters of *Sertorius*, and *Cæſar* unto *Pompey* his letters.

Sir *Martin Cognets* Politick diſcourſe.

The ſecond *luſt* of the *fleſh* tending to unquietneſs, is *Malice*: It differs from *anger*, as the *habit* from a *paſſion*. *Valerius Maximus* doth thus diſtinguiſh them: *Anger* (ſaith he) *at the ſetting forth is the quicker, malice in continuance is the longer.* And learned *Auguſtine* to the ſame purpoſe: *Anger when it is of long continuance, proveth malice: Anger doth diſturbe, malice doth deſtroy: Anger is a moat, malice is a beam.* Therefore if *anger* be a diſquieter, much more is *malice* a provoker to unquietneſs. Hence it is that the Apoſtle taxing the contentious carriage and unquiet diſpoſition of ſuch as are given up to *reprobate ſenſe*, Rom. 1. 29.

2. Malice a great diſquieter. *Val. Max. lib. 9. 03.*

setteth this down as a prime cause of it. *They were filled with madnesse.* And the Apostle Saint *James* imputeth the originall of all *filthinesse* (and so by consequence of unquietnesse) unto *a superfluity of maliciousnesse.* It was *malice* that caused *Samballat* and *Tobiah* to disquiet the Jewish builders. It was *malice* which caused the *Scribes* and *Pharisees* so to hunt after the life of our Saviour Christ. It was *malice* which commenced amongst the Corinthians so many frivolous quarrels. And what is the cause in these our dayes, why there is so much uncivil civill disquietnesse, such heart-burning among neighbours, such crossings and opposition between parties, such clamours and callings before Justices, such suing and seeking to vex one another for trifles? Is it not *Malice?* I appeal to the conscience, whatsoever outwardly may seem the pretence: If

Jam. 1. 21.

Neh. 2, 10.

Mat. 27. 18.

1 Cor. 6. 6.

If mens hearts were not bigger than their ſuits, not the one half of theſe quarrells and contentious would be ſet abroach, which now are ſo rife and common in the world.

Remedies againſt it.

But O thou, whoſoever thou art, whom *malice* doth thus whet on unto unquietneſſe, knoweſt thou how much thou offendeſt God, how much thou doſt endanger thine own ſoul? Although thou carrieſt the name of a Chriſtian, yet thou art indeed a profeſſed Atheiſt, a man of no Religion; for *He that hateth his brother, is in darkneſſe, and knoweth not whether he goeth, becauſe darkneſſe doth blinde his eyes*, 1 *Joh.* 2 11. Take this to thy terrour, Thou art a murtherer; *He that hateth his brother is a man-ſlayer*, 1 *Joh.* 3.15. Nay more, *Thou art of thy father the devil*, *Joh.* 8.44. and whileſt thou continueſt in this caſe, thou art a very firebrand of hell and of damnation.

If therefore thou haſt any ſpark of grace, if any regard unto thine own ſoul, if any love of heaven, or fear of hell, *Lay aſide all filthineſſe, and ſuperfluity of maliciouſneſſe. Put away all maliciouſneſſe, and guile, and diſſimulation, and evil ſpeaking: And put on the bowels of mercy, kindneſs, meekneſs, long-ſuffering, and above all things put on love.* The third and laſt of the *lusts* of the *fleſh* which do ſtir up unquietneſs, is *Envy*; concerning which the Wiſeman ſaith, *Envy is rottennes to the bones*, Pro. 14.15. And patient *Job*, *Anger killeth the fooliſh, and envy ſlayeth the ideot*, *Job* 5.2. Therefore *Envies* portraiture in old time was painted thus; *A withered body feeding upon it ſelf, having a pale face without bloud, a lean body without juice, ſquint eyes, black teeth, an heart full of gall, a tongue tipt with poyſon, never laughing but when others weep, never ſleeping but ever muſing upon miſchief.*

Jam. 2. 21. 1 Pet. 2. 1. Col. 3. 12, 13, 14.

3. Envy is a great diſquieter.

Ovid. Metamorp. l. 2.

The

The right emblem of unquietnes. It was *envy* which wrought that unquietneſs between *Joſeph* and his brethren; *Envy* wrought all that unquietneſſe between *David* and *Saul*; it was *Envy* which wrought *Daniel* ſo much unquietneſſe among the *Medes* and *Perſians*. And what is it but *Envy* which breeds moſt of our factions in Societies, or oppoſitions in ſectaries, emulation in equals, and moleſtation to Superiours? *Envy* findeth out an oſtraciſme to diſquiet Worthies, a ſtratageme to enſnare mens betters, and a ſchiſm to rent the peace of others. How many are there in the world, who diſquiet themſelves at others quietnes? How many pick an hole in other mens coats, and draw them into troubles, becauſe they envy their wealth, their wit, or their worth? And who ſeeth not what an unquiet ſtickler *Envy* is in moſt ſuits, de-

Gen. 37. 4. 1 Sam. 18. 8.

Dan. 6. 4.

bates, contentions and emulations, which are one foot in this our age?

But what a wretched thing is it to be envious? *Where envying and strife is, there is sedition and all manner of evil works, Jam 3. 14.* Envy (saith Saint *Augustine*) *is vitium diabolicum, a devillish vice*, or a vice proper to the Devill; for it is his envy which maketh him so greedily to thirst after mens perdition. Envy is worse than any other poyson, for other poyson is hurtfull to him that receives it, this to him that hath it. Why shouldst thou disquiet thy self at another mans happines? Is not this to oppose thy self against Gods providence? Why shouldst thou disquiet others for that which is their? Is not this malicious peevishness? *Must thine eye be evil because God is good & gracious?* There is nothing more beseeming Christianity, than charity: By this

Remedy against it.

Aug. in Psal. 139.

Mat. 20. 15.

this (saith our Saviour) *shall men know that ye are my Disciples, if ye love one another.* There is nothing more repugnant unto *Charity* than *Envy*, for *Love envieth not.* Therefore beware of *Envy*, if we will practice *Quietneſſe.*

Joh. 13. 35.

1 Cor. 13. 4.

CHAP. XXIII.

The lusts of the eyes provoking unquietneſſe: as 1. *Covetouſneſs:* 2. *Curioſity:* 3. *Jealouſie.*

IN the next place we are to take a view of another ſort of *Luſts*, which do ſtir up unquietneſs, and they are the *luſts* of the *eyes*: in the which kinde (obſerving our former diſtribution) we may comprehend,

Luſts of the eyes which ſtir up unquietneſs.

1. *Covetouſneſſe.*
2. *Curioſity.*
3. *Jealouſie.*

And firſt for the firſt; *Covetouſneſſe* is a *luſt* of the *eyes* unmeaſurably

1. Covetousnesse is a great disquieter.

measurably longing after worldly wealth: *The Covetous mans eye is never satisfied with seeing*, Eccles. 1.8. And being not satisfied with seeing, it can never be quiet from wrangling; for *Covetousnesse* (as the Apostle speaketh) *is the root of all evill*, 1 *Tim.* 6.10. and as it is the root of all evil, so especially of this evil, as it followeth in the end of that verse, *They that covet, pierce themselves through with many sorrows*. *Covetousnesse* bringeth man out of quiet with *God*, with his *Neighbour* and with *himself*; 1. With *God* for a *covetous* man is angry with God, distrusteth his providence, shaketh off his allegeance, and is in a manner at plain defiance with God, devoting himself to the service of *Mammon*, making *the wedg of gold* his confidence, and committing grosse *Idolatry*, as it is *Ephes.* 5.9. 2. With his *Neighbour*, but covetousnesse maketh men

Luk. 16.13. Job 31.24.

men litigious and very troubleſome unto their Neighbours: *Covetous men covet fields, and take them by violence, and houſes, and take them away: They oppreſſe a man and his houſe, even a man and his heritage*, Mich. 2. 2. *The covetous man lyeth in wait for bloud, and hunteth his brother with a net*, Mich. 7. 2. Yea, he is ſo unquiet towards him, that he will *pluck off his skin and his fleſh from the bone, and chop him in pieces, as for the pot, and as fleſh to the cauldron*, Mich. 3. 2, 3. 3. *A covetous man* is never quiet with *himſelf*, for *he that followeth covetouſneſſe, troubleth his own houſe*, Prov. 15 27. *He bringeth himſelf into many a ſnare*, 1 Tim. 6. 9. *He peirceth himſelf through with many ſorrows*, 1 Tim 6. 10. His very unquiet *thoughts will not ſuffer him to ſleep*, Eccleſ. 5. 11. What wrought that unkind unquietneſs between *Lots* and *Abrahams* houſhold, but covetouſneſſe? what

what made that great unquietneſſe between the rich men, and the Commons of Iſrael, but covetouſneſſe? What made that uproar in the City *Epheſus*, *Demetrius* and his fellow craftsmen riſing in an Hubbub, but covetouſneſſe? And what doth in theſe dayes breed moſt ſuits, quarrels & contentions among men? doth not covetouſneſſe? When men are covetous bitten, its like the biting of a mad dog, it maketh them rage that they can never be quiet: every light loſſe will diſquiet him that is covetous, every ſmall treſpaſſe will make him commence an action, every ſmal ſhew or ſhew of a title will eg him on to a ſuit. A covetous man will not care to break the laws of God and man, to trouble his own father, to rob his own brother, to undo his own childe, to vex the fatherleſſe and the widow, rather than fail of his covetous deſire.

Neh. 5. 2c.

Act. 19. 27.

Thus

Thus *Solomon* bringeth in the covetous man reſolving upon any wickednesſe for the obtaining of wealth, Pro. 1. 11, 12 *Come let us lie in wait for bloud, and lie privily in ambuſh for the innocent: we will ſwallow them up like the grave, and fill our houſes with the ſpoil,* And leſt we ſhould think this to be the unquietneſſe of ſome few onely, he concludeth verſe 19. *Such are the wayes of every one that is greedy of gain, he would take even away the life of the owners thereof.* As the *Wolfe* will never be quiet among the *Lambs*, nor the *Hawk* among the *Birds*, nor the *Cormorant* among the *Fiſhes*, ſo a covetous man can never be quiet in himſelf, neither will he be quiet with his neighbours. Therefore thou, whoſoever thou art that loveſt Quietneſſe, *Take heed and beware of covetouſneſſe. Have thy converſation without covetouſneſſe. Hate covetouſneſſe.*

Pro. 1. 11, 12.

Ib. ver. 19.

Luk. 12. 15. Heb. 13. 5. Pro. 28. 28.

Next

2. Curiosity a great disquieter.

Next unto *Covetousnesse* in the rank of the *lusts* of the *eyes* followeth *Curiosity*; a *lust* of the *eye*, because it is bred by the eye, and consisteth in prying into that which no way concerneth us. It is an enemy unto *Quietnesse*, because it suffreth not the mind to be at rest. Curiosity was a maine cause of that unquietnes which was among the Thessalonians: There were *some among them which walked unquietly*; *Curiosè satagentes, busie-bodies*, curiously prying into other mens busines. It was censured as the chief cause of the Emperour *Antonius* his tronblesome raign, that he was full of *curiosity*, prying into other mens estates. And who seeth not that busie prying eyes have troublesome hands, and unquiet hearts: *Plutarch* compareth these unto uncertain *Lamian Withes*, who whiles they staied at home, put up their eyes into a box, but put them on when they

2 Thes. 3. 11.

Plutarch. de curios. c. 1.

they went abroad. To ſuch unquiet, curious, ſurious, fantaſtick ſpirits, that grave cenſure of *Solomon* may well be applyed; *The wiſe mans eyes are in his head, but the fool walketh in darkneſſe.* And again, *A fools eyes are peeping in at every window; therefore he ſhall not want ſorrow.* O then beware of buſie Curioſity, if we love peace, or would practice Quietneſſe. Eccl. 2. 14. Pro. 17. 24.

3. Jealouſie a great diſquieter.

The third and laſt diſquieter among the *luſts of the eyes* is *jealouſie.* A luſt of the eye, becauſe the eye is an immediate inſtrument unto it, and therefore in writings both Divine and humane, he who is infected with this malady, is called, *a man of a jealous eye.* And that this *jealouſie* is a great enemy to *Quietneſſe* may appear out of *Numb.* 5. 14. where *jealouſie* is called *a ſpirit, ſpiritus zelotypiæ, a ſpirit of jealouſie:* And indeed it is ſuch a ſpirit as will never ſuffer thoſe whom it Num. 5. 14.

it haunteth to be quiet, but like that *unquiet spirit*, *Luke* 11. 24 though *it wander up and down seeking rest, and can find none*; For why? it filleth the heart with unquiet thoughts, and raging agonies, it disquieteth the party possessed with it, filling him full of fear, of phrensie, and of rage; it maketh him suspect every motion, misconster every action, and to torment himself upon every light occasion. It disquieteth the party suspected; if guilty with a trembling conscience; if innocent, with hazard of a good name. It disquieteth those with whom they do converse, for where the rage of jealousie is, there is a continual tempest: man and wife live like dog and cat, innocents are traduced, neighbours molested, every one disquieted. O beware of jealousie, thou who wouldst not be haunted with an hellish fury. For where this is there is

Luk. 11. 24.

no

no peace, no patience, no goodneſs, be not therefore haſty to jealouſie, give no occaſion, grieve not without occaſion, be not prone unto ſuſpition, if thou love thine own, or thy neighbours quietneſſe.

Chap. XXIV.

The Pride of life ſuppreſſing quietneſſe: As 1. *Pride:* 2 *Singularity* 3. *Hypocriſie.*

The third ſort of luſts provoking unquietnes.

Next unto the *luſts* of the *eyes* which do provok men to unquietneſſe, we are to take notice of the third ſort of *luſt*, which Saint *John* called by the name of the *Pride of life*, and we following our former diſtribution, may rank them in this threefold order.

1. *Pride.*
2. *Singularity.*
3. *Hypocriſie.*

I. Pride or vain-glory.

For the firſt of theſe three, *Pride* or vain-glory: it is well known what a great *Make-bate* and

and mover unto unquietnes it is; *Onely by Pride* (saith *Solomon*) *cometh contention*, Proverb. 15 10. thereby plainly shewing, that if there were none other instigator to quietnes than Pride, this alone were sufficient to raise up mountains of unquietnesse; hence is that Philip. 2. 3. *Pride and contention are yoak'd together as twins*; and 2 Tim. 2. 3. 3. *Men shall be in the last dayes lovers of themselves &c.* and then it followeth, that because of this, *they shall prove fierce, treacherous, and heady*. It was *Pride* which made *Lamech* out of quiet, Gen. 4. 14. It was *Pride* which wrought *Hamans* unquietnesse, Hest. 5. 13. It was *Pride* which wrought *Rehoboam* into so many troubles, 1 King. 12. 14. It is *Pride* which maketh men now adaies so prone to offer wrongs, and so unwilling to put up wrongs. *Pride* maketh men stout in their conversation, contentious in pro-

provocation, injurious in action, full of moleſtation, and far from pacification. O then take heed and beware of *Pride*; *Ye proud perſons deal not ſo fooliſhly, liſt not up your horn on high, ſpeak not with a ſtiffe neck. A proud man is an abomination to the Lord, though hand joyn in hand he ſhall not be innocent.*

Singularity is another ſpice of *Pride*; A ſpiritual pride; when men have a ſingular good opinion of themſelves, and contemn others out of a proud ſelf-conceit of their own ſufficiency. Such *Singularitanes* there were among the *Corinthians*, who ſtanding upon their own proud conceit, contemned others, and did much diſturb the Church of *Corinth*. Such diſturbers were crept in among the *Galatians*, much diquieting the peace of that church with preſumptuous poſitions; and diſtracted factions. And ſuch there are and will ſtill be,

1. Singularity.

1 Cor. 11. 22.

Gal. 1. 7.

be, who being singular in their own conceit, di quiet both Church and Common-weal with their peevish and obstinate resolutions. *There is a generation* (saith the son of *Jakeh*) *that are pure in their own eyes, and yet are not washed from their filthinesse*, Prov 30. 13. what followeth in the next verse save one? *There is a generation whose teeth are like swords, & their jaw teeth as knives*, Beware good Christian of *Singularity*, which maketh men so contemptuous unto others, and so stoicall within themselves, both waies enemies unto Quietness. *He that is wise in his own eyes, there is more hope of a fool than of him.* Strive against supercilious *singularity*, and (following the rule of the Apostle) *Be not desirous of vain-glory; let nothing be done through strife, but in lowlinesse of minde, let every one esteem another better than himself.*

Pro. 30.13.

Gal.5.26.

Phil.2.3.

Next

Next unto Singularity, we may here rank *Hypocriſie*, a very branch of Pride, for every Hypocrite is proud, *Jer.* 8. 8. And Hypocriſie is one of the greateſt enemies unto peace and quietneſſe, for every *Hypocrite is a worker of deceit*, 2 Cor. 11. 15. The Hypocrite albeit he hath a *flattering tongue*, yet hath he a deceitfull *heart*, Pſal. 12. 2. What unquietneſs did *Abſoloms* hypocriſie effect in the Commonwealth of *Iſrael*? what unquietneſs was effected in the Church of *Philadelphia* by the hypocriticall Jews? what contentions aroſe in the Church of *Philippi* through hypocrites? It is the proper mark of hypocrites (as the Apoſtle Peter noteth) *with fair words to make merchandiſe of Gods people*: *Hypocriſie* breaketh peace with God; for the *hope of an hypocrite ſhall periſh*. It breaketh peace with themſelves, *for there is no peace to the wicked*, Iſa. 49. It

3. Hypocriſie.

Jer. 8. 8.

2 Cor. 11. 15.

2 Sam. 15. Pſal. 12. 2.

Rev. 3. 9. Phil. 1. 5.

2 Pet. 2. 3.

Job 27. 8.

Iſa. 49. ult

49. It hinderech the peace of others, for it *provoketh the wrath of God upon a people*, Job 39. 13 Therefore beware of *Hypocrisie*, if thou wouldst study to be Quiet.

Chap. XXV.

Outward means of unquietnesse, and therein first, Of Practical means: as, Of wantonnesse: 2. Of Idlenesse; 3. Of busie businesse.

Outward means of unquietnes.

Hitherto we have seen the *inward motives of unquietnesse*, now we are to take notice of those *outward means* whereby *Quietnesse* is much infringed, and unquietnesse many times effected; which (for methods sake) we may distinguish into

1. *Practicall* means.
2. *Personall* means.

This latter again we subdi-

vide

vide in theſe three parts.

1. *Wantonneſſe.*
2. *Idleneſſe.*
3. *Buſie buſineſſe.*

And to begin with the firſt of theſe. By *Wantonneſs* I intimate all voluptuous cauſes giving occaſion of unquietnes, whether it be in *look* & *geſture*, or in *word* and *communication*, or in *work* and *action*; for every one of theſe do break the peace of *Quietneſſe.*

I. VVantonneſſe.

1. *Wanton looks* and *geſtures* are unquiet Brokers, as may appear by *Joſephs* Miſtreſſe, Gen. 39. By *Jezabels* paintings, 2 King. 9. By *Sions* Gallants, *Iſay* 3. 11. By *Solomons* Curtezan, *Pro.* 7. And by daily experience; for (as one worthily obſerveth) *In a proud look is a cloud of ſtrife, and in a wanton gate is a gappe to diſlike.*

In look and geſture.

2. *Wanton words* and *ſpeeches* are no ſmall proctors unto *unquietnes*, as we ſee in *Rachel Jacobs*

In words & ſpeeches.

wife, *Gen.*30.1,2. In *Peninnah Helkanah* his wife, 1 *Sam.* 1. in *Michol Davids* wife, 2 *Sam.* 6. *Death and life* (saith *Solomon*) *are in the power of the tongue*, Prov 18. 21. And in another place, *Grievous words stirre up anger*, Prov. 15. 2. *The tongue* (as *Petrach* testifieth) *is the mightiest bellows to blow unquietnesse; evill words* (saith he) *breed prophanes, nice words suspicion, quipping words discontentednes.* Therefore beware of wanton speech, if thou loves *Quietnesse.*

In works & deeds as,

3. *Wanton works work much unquietnesse*, as may appear by these instances: 1. *Chambering* and *wantonnesse*, *whoredome* and *adultery*, the Chamberlains to wantonnes, or factious factors for unquietnes, witnes *Davids* adultery with *Bathsheba*, *Ammons* incest with his sister *Tamar*, and the rape of the men of *Gibea*, who so committeth *adultery* (saith *Solomon*) *disquieteth*

Adultery.

2 Sa. 11. 13.
2 Sam 13.
Judg 19.
Prov. 6 32, 33, 34, 35.

eth his own ſoule, a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away. So likewiſe gluttony and drunkennes are deadly enemies unto Quietneſs, for ſo *Who hath woe? who hath ſorrow? who hath quarrells? who hath wounds without a cauſe? even he that tarrieth long at the wine:* and the reaſon of it is ſhewed in another place: *Wine is a mocker, & ſtrong drink is raging:* and therefore *Solomon* giveth this caveat againſt it, *Be not among wine-bibbers, nor among riotous eaters, for this wil cloath a man with rags,* Pro. 23. 20, 21. So likewiſe are *plays* and *ſports* bitter enemies unto *Quietneſs*; witneſs that of *Joab* and *Abner* and their companies, 2 *Sam.* 2. 14. Their ſport began in jeſt, but ended in earneſt, for *they caught* (ſaith the Text) *every one his fellow by the head, and thruſt their ſwords into each others ſides.* Witneſſe the daily experience among gameſters

Gluttony and drunkenneſſe. Pro. 23 29.

Pro. 20. 1.

Gaming and paſtime.

sters in these our daies, wherein whole volies of quarrels and contentions are daily barded; especially in games of glory or gain; the loser being disquieted for his losse, the winner hated for his gain, and many times play turns from sport to spite, from wit to words, from words to blows; Therefore in the *Pandects* there was an especiall Act against Gamesters as unquiet persons. And *Cyprian* hath a pithy saying to this purpose: *He that loveth his own profit, let him abstain from play, he who loveth his own quietnes, let him take heed of sports,*

Digest. l. 12. tit. 5.

Cyprian. de Alea.

2. Idleness.

The next outward means which hindereth quietnesse, is *Idlenesse*, the which is a notorious breeder of unquietnes. For so Pro. 10. 26. *The idle person is as vineger to the teeth, and as smoak unto the eyes:* vineger will fret the teeth, and smoak will distemper the eyes, so doth an idle person

parſon the State in which he liveth, Matth. 25. 26. *The ſlothful man is called the evil man*: Now an evill man cannot be but an unquiet man, for there's *no peace to the wicked*, Iſa. 46. 22. The *idle body* and *idle brain* (ſaith a worthy Writer of our own) *is the Devils ſhop, in which the Devil hath a forge of unquiet motions, upon which he is alwayes hammering*, when a man is moſt idle, then the Devil is leaſt idle, but moſt buſie in alluring him to unquiet thoughts. It is the Embleme of a provident man, *Nunquam minus ſolus quam cum ſolus*: Never leſſe idle than when idle, for his thoughts are hammering ſtill upon unquietneſſe. When *Nero* was idle and did not imploy himſelf in any worthy action, he ſet the City of *Rome on fire*, and fed his eyes with the flame thereof: So when men are idle and imploy not themſelves in a lawful calling, they wilbe ready

M. Perkins

to set on fire the minds of those that are about them, that they may feed themselves with the sparks of their contention. This was verified in the Thessalonians, *We hear* (saith the Apostle) *that there are some among you which work not at all, and yet are ever busie, living disorderly*, 2 Thes. 3. 11. And this we may see by lamentable experience in these daies wherein we live: who are more contentious? who more common make-bates? who greater enemies to *Quietnesse* than our idle unthrifts, lazy loiterers, and drousie sluggards, which sort of people (if these my words shall happen to sound in any of their ears) *I exhort and admonish* (in the Apostles words) *that they labour with their hands, and do their businesse*, and study to be quiet. 1 Thes. 4. 11

3. Busie businesse.

The next external means of hindering quietnes is of a contrary nature unto idlenesse, namely.

namely, a too much troubling our ſelves with *buſineſs*. And this is of two ſorts.

1. Of ſuch *buſineſs* as doth no wayes concern us, which the Apoſtle taxes as a principal cauſe of unquietneſs among the *Theſſalonians* above mentioned, that there were among them ſome περιεργαζομένοι, *Buſie bodies*, intermedlers, not following their own buſineſs, but ſowers of debate and contention among others. 2 Theſ. 11.

The ſecond is of ſuch buſines wherewith men *overcloy* themſelves, and pull it unneceſſarily upon themſelves, as our *Saviour* blamed *Martha*, becauſe *ſhe was troubled and encombred about many things*. And ſurely there is no greater enemy unto quietneſſe than this overgreedy buſying of our ſelves in unneceſſary buſineſs, and undertaking more employments than are expedient for us. For they who gape thus Luk. 10. 2.

greedily after riches, *fall into tentations and snares, and many foolish and noisome lusts*, 1 Tim. 6.9. *He that maketh haste to be rich shall not be innocent*, Pro. 28.20,21. Fulnesse of businesses fills the head with much unquietnes: let our desires therefore be moderate, our labours temperate, and our mindes content: so shall we be able to carry a more even sail, and have a more quiet passage through the unquiet sea of this troublesome world.

Chap. XXVI.

Personal disturbers of Quietnesse: as 1. *The Tale-bearer*; 2. *The flatterer*; 3. *The busie Plotter*; 4. *The Intermedler*; 5. *The wrangling Lawyer.*

Personall means of unquietnes.

THe *personall means* which commonly do hinder *Quietnesse*, and work much unquietnesse

etneſſe in the world, are of diuers ſorts: principally theſe,

1. The *Tale-bearer*, that buſieth himſelf in raiſing tales, and carrying news, to the diſgrace and defamation of others, *Sálomon* ſaith of ſuch kinde of people, that *their words are as wounds*, Pr.26.22. And again, *They are like the peircing of a ſword*, Pro 26.20. And again, *As without wood the fire is quenched, ſo without a tale-bearer ſtrife ceaſeth*, Prov.12.18. Such *Make-bates*, *idle Garitiers*, and tatling Newes-carriers, are very rife every where in the world. They walk about with tales and ſlanders, as *Pedlers* with their Packs, for that very phraſe is attributed unto them, *Levit.* 19.16. a d(as the Apoſtle ſpeaketh) *They being idle, go about from houſe to houſe, pratling and buſying themſelves with what is not convenient*, 1 Tim.5.13. If then we would practice *Quietneſſe*, we muſt be no *Tale-bearers*, nor

1. The Tale-bearer.

רוכל

Tale-receiver. The one of these (as Bernard wittily obſerveth) *hath the Devill in his tongue, the other hath the Devill in his ear.* *Tale bearing* is a notorious crime, which God will not ſuffer to be unpuniſhed, Pſal. 50. 20. And it is the note of a Citizen of heaven, that *He will not receive a falſe report againſt his neighbour*, Pſal. 15 3. Therefore if we love quietneſs, let us abhor tales, and when they are brought unto us, let us ſharply reprove thoſe who would feed us with it, according to that of *Solomon*: *As the North winde driveth away rain, ſo doth an angry countenance the ſlandering tongue*, Prov. 15.23.

Bernard. de conſid. lib. 2. in fine.

2. The Flatterer.

Next unto the *Tale-bearer*, we may place the *Flatterer*, as a great diſquieter. *A man that flattereth his neighbour* (ſaith *Solomon*) *ſpreadeth a net for feet*, Prov. 29.5. *He ſpeaketh peace to his neighbour, but warre is in his heart*, Pſal. 28 30. *His words are*

ſmoother

ſmoother than butter, and ſofter than oyle, yet be they very ſwords, Pſa. 55. 21. They are ſuch as (ſaith the Apoſtle) ſerve their own bellies, and with fair ſpeech deceive the hearts of the ſimple, Ro. 16. 18. Therefore beware of a *Flatterer*, whoſoever thou art that loveſt Quietneſſe; for, *The wounds of a lover are faithful, but the kiſſes of an enemy are to be ſhunned*, Prov. 27. 6.

3. The buſie plotter.

The next *perſonall diſturber* of *Quietneſſe*, is the *Buſie Plotter*, whoſe head is a continual forge hammering new projects, thereby diſquieting both our ſelves and others. The Wiſeman doth thus deſcribe him: *A naughty perſon, a wicked man, walketh with a froward mouth, he winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers; frowardneſſe is in his heart, he deviſeth miſchief continually, he ſoweth diſcord*, Pro. 6. 12, 13. The Prophet *Micha* ſaith of them, that *They deviſe*

deviseth iniquity upon their beds. And the Psalmist, *they devise deceitful matters against them that are quiet in the land, Psal.* 35. 20 They who have stirring heads, & plotting pates, nere love quietness: Take heed of them, and of that their unquiet practice.

Mich. 2. 2.

4. The Intermedler.

No more do they love quietnesse, who love to have an oar in another mans boat, as our sawcy-intermedlers do, who love to be medling where they have little cause & lesse thanks. *He that passeth by and medleth with strife not belonging unto him, is like one that taketh a dog by the ears, and like a mad man that casts firebrands, Prov.* 26. 17, 18. Therefore the caveat of *Solomon* may serve very opportunely to this purpose: *The beginning of strife is as one that letteth forth a Water course, therefore leave off contention before it be medled with.*

Pro. 17. 14.

5. The wrangling Lawyer

I may not here forget among the many *Make-bates* of our unquiet

quiet times, the *wrangling* Lawyer who maketh it the myſtery of his profeſſion to nouriſh contention; being of *Demetrius* his reſolution, *Acts* 19.20. *Sirs, ye know that by this craft we get our wealth.* And its true indeed, by craft and contention many among them get their wealth; & like the *tribe of Aſer, the fineſt of the wheat, & the moſt royall dainties* do belong unto them: But many of them in practice rather imitate the *Tribe* of *Dan*, like *a Serpent in the way, and like an Adder by the path, that biteth the horſe heels ſo that his rider ſhall fall backward.* I envy no mans greatneſſe, nor may I condemn all of that profeſſion for ſomes unquietnes. There's a neceſſary uſe of Law, and thoſe who profeſſe the ſame ought to be a ſpeciall means to preſerve quietneſſe. But of many of theſe our Lawyers eſpecially of the meaner ſort of divers of our ſpruce Aturnies and

Gen. 49.20

Verſe 17.

and upstart Legulcians, that complaint of Sir *Thomas Smith*, may justly be taken up. *These busie heads, and prating pettifoggers are permitted by the just judgement of God like flies, lice, and other vermine, to disquiet them who would practice quietuess, these men* (saith he) *are hated, and feared of their neighbours, loved and aided of them who gain by processe, and wax fat by the expence of others.* To these (as whelps of the same unquiet litter) may be added the common *Arrant Errant Bailiffs* and prying Promoters, the *Beagles* of these *Nimrods*, and their *Terriers*, to hunt not the harmful *Foxes*, but the silly *lambs*: who sees not the great unquietnes by these greedy dogs daily set abroach, their inhumane practices, and prodigious courses to infringe the publick quietness? But leaving these unquiet monsters, who *run up and down from place to place; make a noise like a dogge, and grudge*

Sir Thom. Smith. *Rep. Angl.*

Psal. 59. 14, 15.

grudge if they be not ſatisfied; let me give this caveat to the Lawyer, That it is a reproach unto his profeſſion to blow the bellows of contention: he ſhould be an *Atropos* to cut off the web of controverſies between man and man, not a *Lacheſis* to draw out in length the thred of their contention: he ſhould be an *Oedipus* to untie the knots of difficult and doubtful controverſies, not a *ſphinx* to entangle it with more knots; or like *Hydra*, which for every head ſtruck off, raiſed up ſeven more; he ſhould be a *Phyſician* to heal the unquiet maladies of the body politick, and therefore he muſt not deal like an unfaithful *Surgeon*; who for his great gain doth poyſon the wound, that it may be the longer healing. Seek they praiſe? Labour not to pleaſe men, but ſpeak the truth. Seek they honour? The way to be honourable, is to be conſcionable:

the way to thrive by Clients, is to use an honest and upright conscience. And to the honest Client let me give this advice: dost thou love thy peace? betray it not to Lawyers, haunt not their Courts, abstain from suits, fly contentions. And thus much briefly of the causes both internal and external, both principal and instrumental, which provoke unto unquietnesse.

CHAP. XXVII.

Means to preserve Quietnesse: and therein first of the personal means 1 the Magistrate, 2 the Minister, 3 the Housholder, 4. every honest Neighbour.

Means to preserve quietnesse.

NOw that I may draw to a conclusion of this discourse, as we have seen the lets of quietnesse, let us take a brief view likewise of the preservatives thereof, The means to preserve

ſerve quietneſſe are in effect the ſame which procure it; for it is a rule in *Natures* School, *By what means things are gotten, by the ſame they are upholden*: yet forasmuch as theſe means are in this caſe to be conſidered with another reſpect; it will not be amiſſe to enquire ſomewhat into them, and for orders ſake thus to diſtinguiſh of them.

The means preſerving quietneſs, are either

Perſonal, or, *Practical*.

The *perſonal* means are either more publick, as firſt the *Magiſtrate* in the Common-weale, 2. The *Miniſter* in the Church: or more private, as 1. The *Houſholder* in his family. 2. The *Neighbour* in the vicinity. Perſonall means.

The *practical* means are either matters of *Equity*, 1. By upright dealing. 2. By juſt cenſuring and arbi-

arbitrating: or matters of *Piety*, as 1. An holy carriage of our selves. 2. Prayers for our selves and others.

Of both these, with their particulars, as briefly as I may with any perspicuity, rather pointing at them, than discoursing of them, least this small Treatise should exceed the intended bounds, and seem too tedious to the Reader.

1. The Magistrate.

First then to begin with the *Personall* preservative of quietnesse: The *Magistrate* in this kinde may justly challenge the first place; for his ordinance is from God, and the end of it is for our good, and their office is to punish offenders that are unquiet, for which cause it is our duty to pray for them, that by their means we may live a quiet and a peaceable life. And therefore we must justly abhor and detest that frantick opinion of the *Anabaptists*, who deny the law-

lawfulneſſe of Magiſtrates; and (with the better *Jude*) we count them *wandring planets, who deſpiſe Governours, and ſpeak evil of thoſe who are in authority.* What a monſter were a Common-wealth without an head? What quietneſſe, what peace, what juſtice can there be expected, where there is no Magiſtracy? *When there was no Ruler in Iſrael, every man did what ſeemed good in his own eye.* So would it be with us, if there were no Governours to over rule, no Magiſtrates to ſuppreſſe injurious courſes: who then could live quietly in his houſe, or ſleep quietly in his bed? But bleſſed be God, we are not plagued with an *Anarchy*, but are governed by a lawful and Chriſtian Magiſtracy: to whom, as we are *to yield obedience for conſcience ſake*, and for our own quietneſs; ſo its their duties to imploy all their labors and to uſe all their endeavours, to

Jude. 8.

Judg. 17. 6.

Rom. 13. 5.

Psal. 2. 10. to preserve and maintain peace and quietnesse. Be *wise therefore, O ye Kings, be instructed ye Judges of the earth,* for even Kings and Princes must make this the principal scope of their soveraignty, that their Subjects under them may live a quiet and a peaceable life: According as the Mirrour of Kings, the Monarch of Great Britany, our learned and renowned King, doth testifie in his Kingly Instructions to his Son our late hopeful Prince of happy memory: *A good King* (saith he) *must think his highest honour to consist in the due discharg of his calling; and therefore must imploy all his studies and pains to procure and maintain, by the making & executing of good laws, the welfare and peace of his people; and as their natural father & kind master, to make his greatest contentment in their prosperity, and his greater security in their tranquillity.* But because (as *Jethro* said to *Moses*) the

King *James* his βασιλικον δωρον, 1. Book.

Exo. 18. 18

the whole burden would be too heavy to lie upon them, neither are they able to perform it themſelves alone: therefore they have their ſubordinate miniſters of juſtice, as judges, juſtices & other inferior officers, to ſee that peace and quietnes be maintained within their ſeveral circuits and diviſions. To whom that I may ſpeak in order, firſt let me intreat the honourable Judges, the chief guardians of Juſtice, and preſervers of quietnes, that they would ſtudy for the common quietneſſe, and regard that more than their own either honours or commodities. The oath which they take when they are admitted unto their places, their commiſſion given unto them by vertue of their office, doth require this: and therefore I ſay to them as *Jehoſophat* ſaid unto the judges of his time, *Take heed what ye do, for ye do not adminiſter the judgement of men, but of*

Judges.

18. Edw. 3.

4. Ed 9.11.

9Hen 3.29.

2 Chron. 19 6,7.

of the Lord. And let *David* ſhew them their duty: *Do right to the poor and fatherleſſe, deliver the poor and needy, to ſave them from the hands of the oppreſſor.* Next to our Juſtices of the peace (which are as the Ephori of our Commonwealth, the overſeers of the common quietneſſe) that my ſpeech may be ſeaſonable, let me intreat them to uſe their beſt indeavour for the preſervation of the publick quietneſs. Their very title may mind them of this, *Juſtices of the Peace*; As much as to ſay, Miniſters of Juſtice, preſervers of peace; a beautiful epitheton, a bleſſed action, for *Bleſſed are the peace makers.* What is the ſumme of their office, but the perſwaſion of Quietneſſe? The extent of their commiſſion is, *To enquire and determine of all and ſingular ſuch accuſations and informations as are made of any offences diſturbing the common peace, to hear and determine at the*

Pſal. 82. 2.

Juſticers.

Matt. 5. 9.

2 Edw 3. 6. 18.

the Kings ſuit all manner of felonies & treſpaſſes committed in their ſeveral Counties againſt the peace, to reſtrain offenders, rioters & barretters, to binde to the peace, and good behaviour unruly perſons, and to chaſtiſe offenders. And to this end four times yearly they art to keep their quarter Seſſions, & many times to have petty Seſſions, and that in ſeveral places, that they may the better take notice of mens miſdemeanours, and take order for every ones quietnes. What worthy projects, what excellent courſes are theſe for preſervation of quietneſſe? What then remaineth, but that our Juſticers put this their Office duly in practice? their diligence wherein would be of ſo great importance, that it is of force to make empty pleading-places in *Weſtminſter-Hall*, & to abridge (if not wholly to take away) the number of contentious ſuits and quarrels which every where do abound.

Edw 3.2.24

2 Hen. 5.4.

12 Rich. 2. 10.

But

Constables and Tythingmen.

But from these to descend to inferiour officers, as Constables, Church-wardens, Tythingmen, &c. let me tell them that they lik wise are in place to preserve quietness, and withal let me intreat them to use their best endeavour for the preservation of the common quietnesse. They are, or should be, advertisers to the Justicers, as they are eys unto the Judges.

1 Jacob. 17. *They are to suppresse vagrants, drunkards, rioters, gamesters, quarrellers, and all such disturbers of peace:* often they are enformed of their duties to this purpose at the publick Assizes and Sessions: O that there were an heart in them to demean themselves couragiusly in their places; O that they would be truly careful to practice these duties, then should we have more quietness, and lesse complaining in our streets.

39. Eliz. 4.

2. The Minister.

But to leave the *civill Magistrate*, and to come unto the *Minister*,

niſter, he likewiſe by vertue of his calling is a means to preſerve *quietneſs*; for the Preachers of the Word are the *ſons of peace*, they come with a *meſſage of peace* their *meſſage* is a doctrine of *reconciliation*, their *doctrine* the path way to peace and quietnes: they are *the ſalt of the earth*, to ſeaſon the hearts of men, that they may be capable of peace: they are the *prodromi* to prepare the way to quietneſs, by ſpeaking to the conſcience, and teaching inward peace, without which there can be no quietnes. Therfore it is the *Miniſters* duty to be a principall actor for the preſervation of Quietneſſe. It was once a common ſaying (and it might peradventure then be a true ſaying) that the want of preaching was the cauſe of the want of quietneſſe: and I have heard this queſtion once moved What was the cauſe that there were ſo many bad Lawyers?

Luk. 10, 6.
Iſay 53.7.
2 Cor. 5.18.
Mal 4.6.
Mat. 5, 13.
Mat 3.3.
Iſay 57.21.

which was presently answered, because there was so few good Preachers. But now (blessed be God) there be many good Preachers, there was never so much preaching, never more publick Lectures; and yet we see little the more Quietnes; nay, our ignorant common people would perswade themselves, that for this cause there is the lesse quietnesse: Wherefore I would admonish and desire, and in the bowels of Christ Jesus beseech my reverend brethren and fellow-labourers in Gods harvest, that they would both in their Lectures continually preach quietnes, & with the utmost of their endeavors in private conferences and publick meeti g, perswade quietnes where they see dissentions. It was a notable custome of old time observed in this Land (and I think the statute for't at this day is in force) that in the place of judgement th

Canutus his Law.

the Biſhop or Miniſter ſhould ſit with the Magiſtrate, in the deciſion of controverſies, and ſuppreſſion of enormities, that ſo the one by Gods Law might inſtruct the conſcience, and the other by the Law of the Realm might correct the delinquents: it were to be wiſhed, that ſeeing the Magiſtrate peradventure accepteth not ſo well of the Miniſters preſence in his place of Juſtice, he would vouchſafe his own preſence at the Miniſters Lectures: As in ſome places of our Countrey, it is worthily obſerved (I would every where it were imitated) once weekly, where publick Lectures by authority are eſtabliſhed, the Magiſtrates of the Country near about, and the next neighbour Divines do joyntly frequent thoſe places where the Lectures are kept, the one to inſtruct the people in Chriſtianity, the other to appeaſe caſes of controveſie:

O what an excellent preservative would this be for quietness when the Word and the Sword do meet together, when *Moses* and *Aaron* do assist each other!

3. The Householder.

As concerning the *Householder* his preservation of quietnesse, the lesse shall be spoken in this place, because it has been already touched more at large in its proper place: Onely by the way let this caveat be given unto him, that he may and ought to be a notable means in the preserving the common quietness, if he look well to the keeping of quietness at home. Every family is a little Common wealth, and every governor of a family is as it were a Justice of Peace within his family: he must therfore with *David*, *walk wisely in the middest of his house*; he must with *Abraham* labour to compose and stop controversies at home so soon as ever they arise; for as in the breach of a water-course

Psal. 101. 2.

Gen. 13. 8.

courſe if it be taken in time, and ſtopped at the beginning, it will prevent the flowing abroad which otherwiſe muſt needs break out; ſo if in the breach of a private peace and quietneſſe, there be a preſent redreſſe at home, it will not break forth into ſuch open contention abroad.

4. The neighbour.

The like may be ſaid as concerning the help of *Neighbours* for the mutual preſervation of Quietneſſe: As in a common fire every one will be ready to extinguiſh, and as for a common good every man will be ready to put to his helping hand; ſo every honeſt, every Chriſtian neighbour muſt be ready with all his endeavour to labour to extinguiſh the flame of variance, and to ſettle peace one with another. It is reported of that learned & worthy Judge, the late Judge Lord *Dyer*; if there came any contro-

Judge *Dyar*

verſies of poor men to be tryed at the aſſizes before him, he would uſually ſay, that either the parties are wilfull, or their neighbors without charity, becauſe their ſuits were not quietly ended at home. Indeed there's a great defect of charity among neighbours, when a controverſie is come to extremity, and hath proved coſtly, we can ſay it was pitty that it was not ended by Neighbours; but why are Neighbours ſo pittileſs that they do not interpoſe themſelves to the appeaſing of th ſe inconveniences: *I ſpeak this* (ſaith the Apoſtle) *to your ſhame, is it ſo that there is not a wiſe man among you? no, not one that is able to judge between brethren?* My brethren, and beloved Country men, let us take away that infamy, that ſhame, that diſgrace from our Towns, Pariſhes and Vicinities, yea, eſpecially from our ſelves, let us not make our ſelves

ſelves guilty of other mens furies, whiles we ceaſe to pacifie their unquietneſſe; *Let us bear one anothers burdens, and every one help forward the* Common Quietneſſe *by warning them that are unruly, by comforting the feeble, by ſupporting the weak, and ſhewing patience towards all.*

Gal. 6.2.

1 The. 5.14

CHAP. XXVIII.

Practicall means to preſerve Quietneſſe, 1. Equity, 2. Piety.

Practicall mrans to preſerve Quietnes.

FRom the *perſonal means* we now come unto the *practical means* by which *Quietneſſe* may be preſerved? which (becauſe we are now drawing to a concluſion) I will binde up as it were in one bundle, and with all poſſible brevity commend unto the Readers imitation. Two things are the chiefeſt means for the preſervation of Quietneſſe.

1. 1. *Equity*, or upright dealing.

2. *Piety*, or godly living.

Upright dealing is a singular means to preserve Quietneſſe: for ſo ſaid *Solon* when one asked him, *what did moſt keep men from troubles*; he anſwered, *Upright dealing*: Do ſo (ſaith he) *to others as thou wouldſt be done unto, ſo thou ſhalt not diſquiet others, nor other trouble thee.* And to the ſame purpoſe *Plato* in his platforme of a Common-wealth, ſaith, that *both publick and private concord and quietneſſe is preſerved by publick juſtice and private quity.* The practice whereof *Marcus Aurelius* doth commend unto his ſonne in his Death-bed admonition; *My ſon* (ſaith he) *wouldeſt thou live quietly, and have others with thee and by thee to live peaceably? Carry thy ſelf uprightly, deal plainly, judge truly, abſtain from injury, right the wronged, relieve the oppreſſed, ſuppreſſe*

Solon.

Plato de Rep. lib. 8.

M. Aurel.

ſuppreſſe the wicked. The ſumme whereof the holy Scripture propoſeth in theſe two words; *Ceaſe to do evil, learn to do well:* And there is a gracious promiſe unto gracious practice. *The mountains ſhall bring peace unto the people, and the little hills righteouſneſſe:* which may be thus allegorized: The Magiſtrates as the *Mountains* ſhall keep the people in peace, and *the little hils* the meaner ſort, the inferiour ſubjects, ſhall enjoy quietneſſe, and all by righteouſneſſe.

Iſa. 1. 16, 17.

Pſal. 72. 3.

But what is *Equity* without *Piety?* What is *Juſtice* without *Godlineſſe?* Without *Holineſſe* there is no *peace. What peace* (ſaith *Jehu*) *can there be, ſo long as Jezabels whoredoms and witchcrafts are in great abundance?* Therefore when the Apoſtle would ſhew unto us the way how we may live a quiet and a peaceable life under thoſe that are in authority, he addeth in

2. Piety.

Heb. 12. 14. 2 Kin. 9. 22.

the end of it, that this must be done *in all godlinesse and honesty.* 1 Tim. 2, 2. *Quiet* we can never be without *honesty*, nor *honest* without *piety*: Therefore the Angels make an excellent consort of this melodious Caroll upon Christs *Nativity*, *Luk.* 2. 14. *Glory be to God on high, in earth peace, good will among men.* First, there must be a *Gloria in Excelsis*, before there can be *Pax in terris*; first there must be *peace with God*, before there can be *Quietnesse in our selves.* When a man hath his *Quietus est* from God, he is in the high way of *quietnes. When a mans wayes please the Lord, the Lord will make his very enemies to be at peace with him*, Prov. 16. 7. Yea, he shall be in *league* with all the *creatures, with the beasts of the field, and the fowls of the ayr, and with every thing*, Hos. 2. 18. Therfore every one who loveth peace, must seek to have peace with God, and whosoever de-

sires

ſireth to preſerve quietneſſe, muſt preſerve it by the practice of godlineſſe, which *Godlineſſe hath the promiſes not onely of the life to come*, but alſo of *the life preſent*. Among which promiſes theſe are not the leaſt, *Peace* and *Quietneſſe*. 1 Tim. 6. 8. Hag. 2. 10.

But how ſhall we be able either to live godly, or to live juſtly of our ſelves, ſeeing we are ſo full of frailties & imperfections? How ſhall we eſtabliſh it in others, who are ſo unable to effect it in our ſelves? Therefore we had need to be fervent in prayer both for our ſelves and others. *Pray for the peace of Jeruſalem* Art thou in trouble? Pray for thy peace. Doſt thou live in peace and quietnes? Pray for the continuance of it. *Prayer getteth quietneſſe*; *Prayer* keepeth *quietneſſe*; *Prayer* is the very lock of *quietneſſe*. Therefore when thou haſt perform'd al the reſt, fail not in this, for this is more

Prayer a branch of piety tending to quietneſſe.

Pſal. 122. 6.

more effectuall to the ſtudy of *Quietneſs* than all the reſt: when thou canſt not prevail with men hereby thou ſhalt be ſure to prevail with God.

CHAP. XXIX.

The Concluſion of the Treatiſe.

THis have I, as God hath enabled me, explained this needfull duty and excellent ſtudy, the ſtudy of quietneſs. What effect this may work in the hearts & minds of thoſe which ſhall peruſe the ſame he knoweth who onely knoweth and tryeth the hearts and reins, It is a ſtudy, I fear me, wherein but few will proceed Graduats, few will ſet them ſelves to learn it, very few will be careful to obſerve the practice of it. Howſoever I ſhall hardly perſwade others to the practice of it, ſure I am that I have ſtudied to perſwade it, and my deſire was to help

help forward the publick *Quietneſſe*. Into whoſe hands ſoever this ſmall Treatiſe ſhall come, and will take the pains to read over the ſame, if he be *the ſonne of peace, peace and quietneſſe ſhall reſt upon him*; if not, it ſhall ſerve to his greater condemnation. If it pleaſe God to give a bleſſing to theſe my poor endeavours, that by them the heart of any who either themſelves are troubleſome, or troubled, may be reclaimed unto quietneſſe, let his holy Name have all the glory of it. *If I* have ſpent my ſtrength in vain, and have ſung a ſong to deaf ears, and have in vain commended Quietneſſe to thoſe whoſe hearts are fully bent to contention, and ſetled in unquietneſſe, yet *for Sions ſake I will not hold my peace*: for my Countrys ſake *I* will ever pray that *peace may be within our walls, and proſperity within our Palaces. For my brethren and companions ſake,* Luk. 10, 6. Pſal. 122. 5, 6, 7, 8, 9.

I will now say peace be within thee: Because of the house of the Lord our God, I will seek thy good. God Almighty, who *is not the Author of confusion, but of peace,* who *maketh men to be of one minde in one house,* give us all grace that we may labour to preserve *Peace* and *Quietnesse* within our houses, with our Neighbours, and with all that are round about us, that we may *preserve the unity of the spirit in the bond of peace,* being *one body,* and *one spirit,* as we *are called in the hope of our calling, having one Lord, one Faith, one Baptism; one God and Father of all, which is above all, through all, and in us all.* To whom be all honour and glory now and for ever, *Amen.*

1 Cor. 14. 33

Psal. 68. 6.

Ephes. 4. 3, 5, 6.

FINIS.

The TABLE

Containing the principall matters of this Treatise, according to the Alphabet.

A.

Rules and directions for our *Actions*, how to be ordered for procuring of quietnesse. 176. How *Actions* of justice distributive *ib.* How *Actions* of justice commutative, 177. How *Actions* of life and conversation, 178, *&c.*

Active quietnesse, 169. How to be practiced in our gestures, 170. words, 172. and actions, 175.

Not immoderately to *Affect* outward things, a remedy against the minds unquietnesse about them, 29

Affections unto quietnesse, a means to procure and obtain it, 164.

Affliction, a disquieter of the mind, and how? 21 Remedies against it, 22.

Anger, a great disquieter, 213. No excuse to be made for it, 214. Remedies against it, 218.

Application by the Minister to the people, how to be made for preserving of quietnesse, 148.

Assistance of the Parents by the Children, a means of quietness, 95. *Assistance* of the Magistrate required, as a duty from the subject, as a mean to preserve quietness, 142.

Authors purpose in framing this Treatise, 6. His prayer for quietnesse concluding the Book, 278.

B.

Bearing one anothers burdens by the Husband and Wife, cause of matrimoniall quietness, 91 *Bearing* with the infirmities of servants, a means of domestick quietnesse, 117. *Bearing* with the Pastors infirmities the Peoples duty, as a means of quietness, 152. *See Patience.*

Bitternesse in words, gestures, or deeds, from Husband to the Wife forbidden, as cause of unquietness, 80.

Brotherly quietnesse, *see Fraternall.*

Busie-businesse, cause of unquietnesse, 245. *Busie-plotter*, a great disquieter, 251.

Rules concerning *Buying* and *Selling*, tending unto quietness, 177.

C.

Training up of children in some lawful *Calling*, a duty of Parents, as a mean tending unto quietnes. 26. Attendance every one upon his *Calling*, a means of neighbourly quietnes, 150.

Earnest *Care* and endeavour required to the keeping and preserving of quietnes, 167. *Care* in the Magistrate of the Subjects welfare, a means to preserve civill quietnes, 136. *Care* of their servants conversation, and to give them good examples themselves, a means for masters to preserve domestick quietnes, 116.

The Ministers *Carriage* how it ought to be towards the people, for preservation of quietnes, 149 *See Conversation.*

Charity in covering the faults of their Governours, the subjects duty, for maintaining quietnes, 142.

Cherishing the wife by the husband cause of quietnes. 80.

Children, how to practice quietnes, 101. special directions for it, 103. *Childrens* respect to their Parents, *ibid* their obedience *ib.* and endeavour to please them, 104. their care to help them, 105. and their patience to bear with their infirmities, all means of quietnes, *ibid.*

Choice

Choice of ſervants before admittance, a means of domeſtick quietneſs, 116.

Church wardens See Conſtables.

Civill quietneſs deſcribed and diſtinguiſhed, 15. amplified, 133, 134.

Cohabitation or living together, a means to preſerve quietneſs, between man and wife, 89.

Readines in the Magiſtrate to hear the *Complaints* of the meaneſt, a way to preſerve civill quietneſſe, 137.

Quietnes of the *Conſcience*, 13. What it is, 33. The excellency and neceſſity of it, *ibid.* Who they are which have it not, 34. And who that have it, 36. The way and means unto it, 37. Enemies againſt it, 39. Remedies againſt thoſe enemies, ſeeming but falſe, 40. The true remedies, 41. Rules for the keeping and preſerving it, 42.

Conſcience, four kindes of it, 34, 15.

Care to keep a good *Conſcience*, a good means to preſerve the quietneſs of it, 42.

Conſtables, Tithingmen, Churchwardens, *&c.* a means to preſerve quietneſſe, 264.

Content, with our preſent eſtate, a remedy againſt unquietneſs of the mind, ariſing from worldly things, 30.

Contumelies See Reproaches.

Rules for the ordering our *Converſation*, in order unto quietnes 178, 179.

Care

Care of their ſervants *converſation*, a means for maſters to preſerve domeſtick quietneſs, 116. Care of his *Converſation*, a means in the Miniſter to preſerve quietneſs, 148, 149.
Covetouſnes, a great diſquieter, 227. 228.
Croſſes See Afflictions.
Curioſity, a great diſquieter, 232.

D

Devill, the principall cauſe of unquietneſſe, 206. His Imps are ſeven ſpirits to raiſe it, 208. Remedies againſt them, 210.
Diſpoſition unto quietneſſe, 168.
Diſquieters of the minde, croſſes and affliction, on the left hand, 21. Pleaſure, riches, honour, *&c.* on the right hand, 28 Other diſquieters, Anger, 213. Malice, 221. Envy, 224, Coveroufneſs, 227 228. Curioſity, 232. Jealouſie, 233 Pride, 235. Singularity 237. Hypocriſie, 239. Wantonnes, 241 Idleneſſe 244. Buſie-buſineſſe, 246. The Tale-bearer, 249. Flatterer, 250. Buſie-plotter, 251. Intermedler, 252 and the wrangling Lawyer, *ibid.*
Divorce, ſee ſeparation of man & wife.
Heed to his *Doctrine*, a duty in the Miniſter for maintaining quietneſſe, 148.

Domestick quietness, See *Occonomicall.*

E

Envy, a great disquieter, 214. Remedies against it, 226.

Equity of quietness, a motive thereunto, 52. *Equity*, or upright, a singular means to preserve quietness, 272. Care to give their servants good *Example*; a means for masters to preserve domestick quietness, 116.

Excellency of quietness a motive unto it. 43.

Expectation of crosses and afflictions before they come, a remedy against unquietness caused by them, 22.

Externall quietness, 13. described and divided, 14. 66. amplified, 43. What it is, 44. Explained, *ibid.* The Nature, *ibid.* Subject, *ibid.* Object, 45, and form of it, 47. Precepts for it, 48 Examples of it. 49. Motives unto it. Disturbers of it, 44, 45. Doctrine of external quietness useful for comfort to such as are quiet, 58. terrour of unquiet persons, 60. and for a direction unto quietness, 64.

F

Faith the chiefeſt means to obtain quietneſs or peace of conſcience, 37, 38.
Faith a remedy againſt Satans diſquieting the conſcience, 41.
Fear of God, and love to his Word both in husband and wife, cauſe of matrimonial quietneſs, 92.
Filiall quietneſs, *See Parentall* and *Children.*
The *Flatterer* a great diſquieter, 250.
Fraternall quietneſſe between brothers and ſiſters, 107 How commendable, *ibid.* Perſwaſives and motives thereunto, 111.

G

Rules for our *Geſtures*, how they are to be compoſed, in order unto quietneſs, 170.

H

Honour, a disquieter of the minde, 28.

Care of the *Household* in the wife, a means to preserve quietnesse, 76.

Household quietnesse, *See* Occonomicall.

Householder, a fit preserver of quietnesse, 268.

Hurt that cometh upon the neglect of quietnesse, a motive unto it, 55.

Husband, when cause of unquietnesse, 73. Bad *Husbands* cause to themselves of their unqueitnesse from their wives, 83. The discontented *Husbands* objections and excuses answered, 81. *Husband*, how he may work quietnesse, 79. by loving, 79. Cherishing, 80. and esteeming his wife, *ibid.* Avoiding all occasions, which may breed unquietnesse, *ibid.*

Hypocrisie, a great disquieter, 239.

I

Idlenesse, cause of unquietnesse, 244.

Jealouſie, a great diſquieter, 233.
The *Intermedler*, a great diſquieter, 252.
Internall or inward quietneſſe, 12. ſubdivided, 13. proſecuted, 17.
Maintaining *Juſtice* and equity among their ſubjects, a means in Magiſtrates to preſerve civill quietneſſe, 137. Execution of *Juſtice* upon offenders, a means to preſerve civill quietneſſe. 138.
Juſtices, means to preſerve quietneſſe, 262.
Juſtification by Chriſt, the ground of the quietneſſe of Conſcience, 37.

L

Good *Language* from the wife to the husband, cauſe of quietneſſe, 75.
A complaint againſt *Law ſuits*, and the contentions of our times, 199. In what caſe lawfull, 203. Conditions requiſite thereunto, *ibid.* 204. The wrangling *Lawyer* a great diſquieter, 252.
Earneſt *Longing* after quietneſſe, required to the practice of it, 166.
Love and affection unto quietneſſe, a fit motive thereunto, 164. *Love* from the

the husband to the wife, cauſe of matrimonial quietneſs, 79. Mutual *Love* and affection in neighbours, a means of neighbourly quietneſs, 157. *See Mutuall.*

The *Loyalty* or fidelity of the wife to her Husband, cauſe of matrimoniall quietneſs, 76.

Luſts of the fleſh cauſes of unquietneſs, 212,213. *Luſts* of the eye the like cauſes of unquietneſs, 227.

M

Quietneſs between *Magiſtrate* and Subject, 15. 134.

Magiſtrates duty for preſerving of quietneſs, 135. The *Magiſtrate* a principal preſerver of quietneſs, 258. *Magiſtrates* how far forth to be obeyed, 141.

Maintenance due from the ſubject to the Magiſtrate, 142. The allotted *Maintenance* due from the people to their Paſtor for preſerving of quietneſſe, 152.

Malice a great diſquieter, 221. Remedies againſt it, 223.

Quietneſs between *Maſters* and Servants, 11. amplified, 113. *Maſters* duties for quietneſs, 114. to take heed to the choice of their ſervants, before they admit

admit them, 114. to uſe them well, after they be admitted, 115. to take care of their ſervants converſation, 116. to give them good example themſelves, *ibid.* and to bear with their infirmities, 117.

Matrimonial quietneſſe between the husband and wife, 14. 68. no *Matrimonial* duty to be performed without it, *ibid.* How to be practiſed by the wife, 75. How by the husband 79. mutuall duties to be practiſed by them both, for the ſtudy of quietneſs, 88

Meditation upon the end, why afflictions are ſent us, a remedy againſt unquietneſſe, cauſed by them, 24.

An inclination to *Mercy*, more then to ſeverity, a means in the magiſtrate to preſerve civill quietneſs 138.

Method and diſtribution of the whol Treatiſe, 12, *&c.*

Quietneſſe of the mind, 13. deſcribed and illuſtrated, by examples, 17 and ſimilitudes, 19, How to be ſtudied, *ibid.* Enemies to it, 21. Remedies againſt thoſe enemies, 22.

The *Miniſter* a fit preſerver of quietneſſe, 264. *See Paſtor.*

Mutuall love betwixt married perſons, cauſe of mutuall quietneſſe, 90, *See Love.*

N.

Nationall quietneſſe deſcribed 15. amplified, 124

Every honeſt *Neighbour*, a means to preſerve quietneſſe, 269

Neighbourly quietneſſe, 16, 154. The neceſſity of it, *ib.* Directions for it, 156.

O.

Obedience of the wife to her husband, cauſe of quietneſſe, 75. Of children to their parents, 103. Of ſervants to their maſters, 120. Of ſubjects to their magiſtrates, 140, 141. Of the people to their Paſtors; all means of quietneſſe, 151.

Oeconomicall quietneſſe deſcribed 14, 67. diſtinguiſhed, 14, 15. amplified, 68.

Offences given and taken, both diſturb quietneſſe and how, 44, 45. Care to avoid offences both, in the wife, 76. and husband, cauſe of quietnes, 80.

Outward quietneſs, *See externall.* Not to overvalue outward things, a remedy againſt unquietneſſe of minde cauſed by them, 29.

P.

Parentall quietnes, between parents and their children, 15,93. The neceſſity and excellency of the practice of it, 93. Directions unto Parents for that practiſe, 95. The like unto Children, 103 Parents to give their children due inſtruction, 95. to train them up in lawfull callings 96. to provide for them *ib.* not to be over indulgent to them, *ibid.* not to manifeſt their affection too much unto them, 97. not to require more from them, than they can well perform, 98. To maintain peace betweene them, 99. And to give them good example of quietneſſe, 100.

Paſſive quietneſs with direction thereto belonging, 180, *&c.* Paſſive quietneſſe in ſuffering wrongs verbal 180. as contumelies and reproaches, 181, 182. evill reports and ſlanders, 189. Real, 193. as to our bodies, *ibid.* or goods, 198.

Quietneſs between Paſtor and people 15, 143. *Paſtors* duty for the practiſe of quietneſs, 144. What it is in vulgar opinion, 145 what indeed and really, 147. See *Miniſter.*

Patience of their husbands frowardneſs perſwaded to the wives, as a means of quietneſſe, 77. Patience in Children to bear with their Parents infirmities, means of quietneſs, 105, See *Bearing.*

Peace to be preferred before warre, 126. *Peace* a blessing deserving all thankfulnes, 128. Care in the magistrate to maintain the subjects *Peace*, a means of civill quietnesse, 136. How *Peace* may be had with all men, 161.

The Peoples duty for practise of quietnesse with their Pastor, 151, Directions thereto, 151.

Personall disturbers of quietnes 248, Personall means to preserve quietnes, 257.

Piety or godly living, a speciall means to preserve quietnesse 273.

Pleasure, a disquieter of the mind, 28.

Politicall quietnesse described and distinguished, 15, amplified 124

Prayer for quietnesse, requisite for the practise of it, 166. and the most effectuall means to preserve it, 275. *Prayer* for the Magistrate, the Subjects duty, and a means of quietnesse, 142. *Prayer* for their Pastor, the Peoples duty, and a means of quietnesse, 152. The Authors *Prayer* for quietnesse, 278.

Care to *Preach* Gods Word, a duty in the Minister, for maintaining quietnesse, 147, &c.

Preparation aforehand to receive them, a remedy against unquietnes, caused by crosses and afflictions, 23.

Pride

Pride of life, cauſe of unquietneſſe 235. *Pride* a great diſquieter, 235.
Profit of quietneſſe, a motive thereunto, 54.
Puniſhments how to be inflicted, for preſerving of quietneſſe, 177

Q.

Quietneſſe commended, 1. Excellency of it, 3. generall want of it, 4. Study of it, and the neceſſity of that ſtudy, 5. Quietneſſe deſcribed, and the deſcription explained 7. The nature, *ib.* Subject, *ib* parts 8. 12 practice, 8. and object of quietneſſe, *ib.* Generall directions for the practice of it, 163. *&c.* Means to preſerve it, both perſonall, 256, 257, and practicall, 271.
Quietneſſe divided, 12. Internall or inward quietneſſe, *ib.* ſubdivided, 13.
Quietneſſe of the mind, See *mind.*
Quietneſſe of the conſcience, See *Conſcience.*
Quietneſſe external, See *externall quietneſſe* in thought, word and action, 46
Quietneſs Occonomicall, See *Occonomicall.*
Quietneſs Matrimoniall, See *Matrimoniall.*
Quietneſſe Parentall, *See* Parentall.

Quietneſſe Fraternall, See *Fraternall.*

Quietneſs, between Maſters and Servants, See *Maſters* and *Servants.*

Quietneſs Politicall, See *Politicall.*

Quietneſs National, See *Nationall.*

Quietneſſe civill, See *Civill.*

Quietneſſe between Paſtor and people, ſee *Paſtor* and *People.*

Quietneſſe between neighbour and neighbour, See *Neighbour.*

Generall *Quietneſs*, and the impoſſibility of it anſwered, 159. unlawfulneſſe of it anſwered, 161. How it may be had with all men, 161.

Quietneſs active, ſee *Active.*

Quietneſs Paſſive, ſee *Paſſive.*

A *Quiet* man deſcribed by his proper character, 9.

R

R.

Remedies againſt croſſes and afflictions diſquieting the minde, 22. againſt pleaſures, riches, honours, *&c.* diſquieting of the minde, 29. againſt matrimoniall unquietneſs, 74. againſt unquietneſſe cauſed by reproaches, 88. and ſlanders, 191. againſt the devils moving to unquietneſſe, 210. againſt anger, 218. Malice, 223. and Envy 226.

Repentance, a remedy againſt unquietneſſe of conſcience, cauſed by our ſins, 41. Haſtning of Repentance a means to keep a quiet Conſcience, 42.

Reports, ſee *Slanders.*

Reproaches how to be taken, 181, 182. Their remedies, 188.

Reſigning our ſelves wholly into Gods hands, a remedy againſt unquietneſſe cauſed by croſſes and afflictions, 26.

Reſolution in the Miniſter, what it muſt be for preſerving quietneſſe, 149.

Reverence of the wife toward her her husband, cauſe of quietneſſe, 75. *Reſpect* of the wife from the husband, cauſe of quietneſſe 80. *Reſpect* of children to their parents, a means to

to preſerve quietneſſe, 103. *Reſpect* of their maſters from the ſervants, a mean of quietneſſe, 189. *Reverence* and honour from the ſubject to the magiſtrate, a mean of civill quietneſſe, 140. *Reſpect* and reverence due from the people to their Paſtor, for maintaining quietneſſe, 151.

Revenge unlawfull, 195.

Rewards, how to be diſtributed for preſerving quietneſſe, 176.

Riches a diſquieter of the mind, 28.

S.

Separation of man and wife, Antichriſtian, 89.

Servants, how to be dealt with in way of correction, 119 their duties for maintaining of quietneſſe, *ibid.* their reſpect to their Maſters, *ibid.* their obedience 120. endeavour to pleaſe them, *ibid.* Patience to bear with their infirmities 121. and endeavour to maintain quietneſſe among their fellow-ſervants, all means of quietneſs, 122

Sin, an enemy to the peace of conſcience, 39. Abſtaining from ſin, a mean to preſerve the ſame, 42.

Singularity, a great diſquieter, 237

Slanders, how to be endured, 189. Remedies againſt unquietneſſe, cauſed by them, 192.

Subjects duties, for the practice of quietneſſe, 139. *&c.*

T.

The *Tale-bearer*, a great diſquieter, 249.

The *Temptations* of Satan an enemy to the quietneſſe, or peace of conſcience, 39. 40.

Tithingman See *Conſtable.*

U.

Vain-glory, a great diſquieter, 235.

Vnquietneſſe, the cauſes of it, 206. principall, *ib.* with their remedies, 210. Inſtrumentall, 211. Inward motives unto it, 212. Outward means, 240. both practicall, 240. and perſonall, *ibidem* 248.

Vnquietneſs, a thing unſeemly, 55. deviliſh, 56. hurtfull, dangerous, 56. and damnable, 57.

Vnquietneſſe in the thought, tongue and actions, 45.

Vnquietneſs of the minde, with the cauſers of it, 21. 28. Remedies againſt them, 22, 29.

Vnquietneſſe of the conſcience, and the cauſers of it, 39. Remedies againſt them, ſeeming, 40. true 41.

Vnquietneſs between married perſons, none like it, 71. The cauſe of it, when in the wife, 72. Remedies againſt matrimoniall unquietneſs, 74.

Vnquietneſs between brethren how unſeemly, 108.

Vnquietneſs among neighbours how dangerous, 155.

unquiet perſons, and their condition, 61.

W.

wantonneſs, a great diſquieter, 241 *wanton* looks and geſtures, *ibid.* *wanton* words and ſpeeches, *ibidem.* *wanton* deeds and actions cauſe unquietneſſe, *ibid.*

warre, not ſimply to be condemned, 125. Inconveniences of war, 131.

Endeavour one of anothers good and well-fare, cauſe of neighbourly quietneſs, 154

wife, when cauſe of unquietneſs 72. The Wives quietneſs depends much upon her own diſcretion, 78. how ſhe may work quietneſſe 75. by reverencing her husband, *ibidem*, by giving him good language, *ibid.* by her obedience, *ibid*, loyalty, 76. and care of her houſhold, *ib. &c.* and by avoiding all occaſions of offence, *ib.*

wife, to be gently reproved by the Husband for her faults, and in ſome caſe

ſes more ſharply 85,86. but in no wiſe beaten,87,88. The diſcontented wifes objections and cauſes anſwered, 76.

Rules for our *words*, how they are to be ordered, for preſerving quietneſs 172.

Wrongs verball,how to be taken, 181 reall,how to be ſuffered with quietneſſe 193.

Defence againſt *wrongs* and injuries a duty from the People to their Paſtor, for preſerving quietneſſe,152.

FINIS.